The PILGRIM'S PROGRESS

FROM THIS WORLD, TO THAT WHICH IS TO COME

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This edition of the PILGRIM'S PROGRESS *is reprinted from the facsimile of the First Edition published by Mr. Elliot Stock in* 1875. *A few obvious misprints and misspellings have been corrected.*

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FROM THIS WORLD TO
THAT WHICH IS TO COME:
DELIVERED UNDER THE SIMILITUDE
OF A DREAM WHEREIN IS DISCOVERED
THE MANNER OF HIS SETTING OUT HIS
DANGEROUS JOURNEY AND SAFE ARRIVAL
AT THE DESIRED COUNTREY. BY JOHN
BUNYAN WITH AN INTRODUCTION
BY CHARLES WHIBLEY.

PUBLISHED
BY CONSTABLE & COMPANY LIMITED
10-12 ORANGE STREET LONDON WC2

First published 1926
Re-issued 1930

INTRODUCTION

ONLY in England could John Bunyan have been born. Elsewhere tinkers do not become poets, on a sudden impulse. The writers of France are wont to arrive at literary eminence by the common road of education. Even Villon, the intrepid vagabond, was gently nurtured and well lettered. In England genius alights more easily upon the cottages of the poor than upon the houses of the comfortable. It comes, not seldom, to the happy few of its choice, as a natural gift. It asks no training, no discipline—only to be well received. And when it comes, it is a gift which includes all other gifts. Shakespeare, bred in his native Stratford, had no lessons to learn of courts or kings. His apprehensive mind converted all things into experience; nothing that happened about him escaped his seeing eye; nature herself had touched his tongue with poetry. So, on his humbler level, John Bunyan came into the world fully equipped. He was a tinker and the son of a tinker. As he says himself, he "never went to school, to Aristotle or Plato, but was brought up in my father's house in a very mean condition, among a company of poor country men." Truly, he had nothing to learn of Aristotle and Plato; he could even have done without the lessons which he learned at the Grammar School at Bedford, whither his parents sent him. He was himself both pupil and schoolmaster. He dis-

covered for himself all the secrets of prose. His ear was naturally attuned to the cadences of our English speech. Though he had doubtless read more than his biographers will admit, he was not a man of books. When he went to prison, his only companions were the Bible and Foxe's *Book of Martyrs*, and they would have been enough of themselves to teach him all that he wanted to know of prose and of drama.

That he owed much to the study of the Bible is certain, but the Bible was not the only book which influenced his style. Although he knew a great deal of it by heart, although he quoted so much of it that it is intricated in the very substance of his work, he followed the example of the Chap-books more obediently than the example of the Bible. Herein he showed his sense of propriety. What else, for instance, is *The Pilgrim's Progress* than the supreme chap-book in our literature? Its early editions are, indeed, chap-books in aspect as in essence. The adventures of Christian are modelled closely upon the adventures of Bevis of Southampton and Guy of Warwick, and the story of Christian is told with a simplicity which is rarely found, save on the hawker's barrow. Take, for instance, Bunyan's description of Christian's first encounter with Giant Despair: "Now there was not far from the place where they lay, a Castle, called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they were now sleeping; wherefore he getting up in the morning early, and walking up and down in

his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were pilgrims, and that they had lost their way."

The plain words here used, the preference that is shown for monosyllables, recall the chap-book and the fairy-story, and help to explain how it is that Bunyan has held the attention of children and simple folk ever since the book was written. And not only did Bunyan take pleasure in plain words; he had a natural love of what was vernacular in our speech. He did not disdain the words that he heard at the street-corner or in the village inn. You may find instances where you will. "By-ends at the first beck went over to Demas." Especially will you meet with familiar words and phrases in his marginal notes, and many of them, for no very good reason, he omitted from all editions later than the first. "O brave Talkative!" he exclaims aside to his reader, when the son of Saywell, who lives in Prating-row, obligingly tells Christian that he will found his discourse "upon what you will." "I will talk of things Heavenly or things Earthly; things Moral or things Evangelical; things Sacred or things Profane." Here is another comment: "Christian snibbeth his fellow"; and so happy is Bunyan at one man's exit that he cries aloud, also in the margin: "O good riddance!" Thus it is that both in rhythm and in style Bunyan keeps close to the

chap-books which delighted his youth, as his own chap-book has delighted many generations since his day.

As he had a sensitive ear, so he had a seeing eye. He missed nothing of the life which went on about him. That which he saw in the streets of Bedford, or upon his own country roads, remained in his mind, until it became, transmuted, the material of his drama. When he sketched the way which Christian was to follow, he did not look far from home. He saw in his native Bedfordshire the Slough of Despond, not too deep, and across it, none too high, the Delectable Mountains. The men whom the Pilgrim met on his journey were Bunyan's own familiars. He had talked with them at Elstow, he had adjured them to find salvation when he preached to them in Bedford. They were drawn, one and all, from the life, and they have lost not a jot of their truth in the two hundred and fifty years which have passed since their portraiture. But though in the sketching of character Bunyan kept very close to life, he was also a seer of visions, a dreamer of dreams. *The Pilgrim's Progress* is a pictured allegory of his own progress towards salvation. It is not an essay in religious experience; it is a poignant drama in which Bunyan himself plays the principal part. The very doubts which lie like obstacles in his path are personified, and come to him in human guise and with human speech. He had lived always at his ease among his fellow men; he had been earnest in talk; and he would fain

give a dramatic shape to whatever he wrote. His pilgrims and their adversaries reveal what manner of men they are by the words that they speak, not by the comments which Bunyan makes about them. Even in *The Life and Death of Mr. Badman*, which might have been a piece of straightforward narrative, Bunyan cannot do without an interlocutor. "I have put it in the form of a dialogue," says he, "that I might, with more ease to myself and pleasure to the reader, perform the work." In other words, Mr. Attentive is always there to jog the memory, and to encourage the confidences of Mr. Wiseman. Moreover, Bunyan makes it clear that although he has put forth his story in this dramatic method, he has "as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that I here discourse of, I mean as to matter of fact, have been acted upon the stage of this world, even many times before mine eyes." The dramatic method, then, is not at war with the author's accuracy of observation. The lover of reality and the dreamer of dreams are one and the same.

In nothing does Bunyan prove himself a poet more clearly than in his love of imagery. Turn to what page you will of his works, and you will find images employed to illustrate his meaning. He knows well that a picture is more easily remembered than the mere statement of a fact or of an emotion. Sometimes his pictures

are boldly imaginative, as when he likens the sin-burdened world to a drunkard: "Yea, our earth reels and staggereth to and fro, like a drunkard."[1] Most often they bear a homelier aspect. When in *Grace Abounding* Satan gets the better of him for the moment, "down fell I," says he, "as a bird that is shot from the top of a tree, into great guilt and fearful despair." And in the same book, after a similar encounter, "I did liken myself," he writes, "in this condition unto the case of some child that was fallen into a mill-pit; who, though it could make some shift to scrabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition."

These are some of the gifts which Bunyan brought to his allegories and his exhortations. He saw and thought of but one thing—salvation. The narrowness of his mind increased his intensity. He looked towards the Mount Sion, the Heavenly Jerusalem, the innumerable Company of Angels, and the Spirits of just men made perfect with a violence of desire which never grew less. To be within the Paradise of God, wherein he should see the Tree of Life, and eat the never-fading fruits thereof, were the Pilgrim's end and aim. This end and this aim lightened his labour, and filled him with that spirit of courage which did not fear the lion

[1] This image recalls Drummond of Hawthornden's bold comparison: "Night like a drunkard reels." But Bunyan surely did not know the works of Drummond.

in the path. The unity of Bunyan's purpose may be observed in all his books. It is not only in *The Pilgrim's Progress* that you hear the cry echo and re-echo: "What shall I do to be saved?" When the wife of Mr. Badman was resolute to hear a sermon on a Lord's Day, in spite of her husband, she "did put on more courage than she was wont," and at last she said that she would go, and "tendered this reason for it: I have a husband, but also a God: my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that is the way of his own appointments: I have a husband, but also a soul, and my soul ought to be more unto me than all the world besides. This soul of mine I will look after, care for, and (if I can) provide it an heaven for its habitation. You are commanded to love me, as ye love your own body, and so do I love you; but I tell you true, I prefer my soul before all the world, and its salvation will I seek." Thus was Mrs. Badman inspired to an act of defiance of her husband, for her soul's sake, and for the hope of salvation.

Bunyan's life was single-minded, like his work. The adventures which befell him were spiritual adventures. The enemies, whom he met and slew on his journey to the land of Beulah, were doubt and repentance. The warfare which he waged ceaselessly against the entrappers of his spirit needed no wide field for its exercise. The strife did not languish, even while he was in prison. But desperate as the

ſtrife may have been to him, to others its episodes appear monotonous and even trivial. Keen ſufferer though Bunyan was from the temptations of the Evil One, he cannot always impart to his readers the thrill which his ſufferings caused him, and except for the event of his imprisonment his life is lacking in intereſt.

He was born at Elſtow in 1628. His birth and upbringing were alike humble, and he exaggerates this humility, "that thereby the goodness and bounty of God towards me may be the more advanced and magnified before the sons of men." When indeed he says that his descent "was, as is well known by many, of a low and inconsiderable generation," and that his father's house was "of that rank that is meaneſt and moſt despiſed of all the families in the land," he errs through inadvertence, since the knowledge which we have of the good yeoman ſtock from which he was sprung, was hidden from him. But it is evident that, in telling the ſtory of his early years he was resolved to make the worſt of himself and his family that he might "magnify the heavenly Majeſty, for that by this door he brought me into this world, to partake of the grace and life that is in Chriſt by the gospel."

If we may believe his own account, he had from his childhood few equals in "cursing, swearing, lying, and blaspheming the holy name of God." These things, in fact, became a second nature to him; he was punished, even at nine or ten years of age, by thoughts of the fearful torments of hell-fire, and he feared that it would

be his lot "to be found, at last, among those Devils, and hellish Fiends, who are there bound down with the chains and bonds of darkness, unto the judgment of the great Day." Yet distressed as his soul was, he could not let go his sins; and he was so bitterly overcome with despair of life and heaven, that he would often wish "either that there had been no Hell, or that he had been a Devil; supposing they were only tormentors, that if it must needs be, that he indeed went thither, he might be rather a tormentor, than be tormented himself."

Even this solacing prospect did not avail him, and as soon as the terrible dreams of Hell left him he "let loose the reins of his lust" once again, remaining until he came to the state of marriage "the very ringleader of all the youth that kept him company, in all manner of vice and ungodliness." Yet even at his worst he had this saving grace: "that though he could himself sin with the greatest delight and ease, and also take pleasure in the vileness of his companions, yet even then, if he have at any time seen wicked things by those who professed goodness, it would make his spirit tremble." At the height of his vanity, when he heard a man swear whom he thought religious, his heart ached. And, notwithstanding his wickedness, God did not leave him. Twice he was saved from drowning, and once he pulled out the sting of an adder with his fingers, without harm.

Thus he grew up, according to his own

account, a monſter of ungodliness, until the time of the Civil War, in which he fought upon Oliver's side, and in which once more God marvellously preserved him. He tells the tale himself with characteriſtic simplicity. "When I was a soldier," he writes, "I, with others, were drawn out to go to such a place to besiege it; but when I was juſt ready to go, one of the company desired to go in my room; to which when I had consented, he took my place; and coming to the siege, as he ſtood sentinel, he was shot into the head with a musket-bullet, and died." Even this crowning inſtance of the Divine mercy and solicitude had no immediate influence upon Bunyan, who became yet more careless of his own salvation. And then presently he married the daughter of a godly father whose memory, together with two books of piety, was her only dowry. In truth, as Bunyan says, when they married they had not "so much household ſtuff as a dish or spoon betwixt them both." But he read to her at times *The Plain Man's Path-way to Heaven*, and *The Practice of Piety*, the two books which she brought with her, and she, on the other hand, would tell him what a godly man was her father, and how holy was the life that he led.

His wife, with her books and exhortations, turned his thoughts to religion—as he thought, to the wrong religion. Henceforth he went to church with the foremoſt, but not, as he presently discovered. to the true church. He "was so over-run with the spirit of superſtition, that

he adored, and that with great devotion, even all things (both the high-place, priest, clerk, vestments, service, and what else) belonging to the church," and still he remained, notwithstanding his religion, "one that took delight in all manner of vice." Even when one day his parson preached of the evil breaking of the sabbath, with work or sport, the admonition lasted no longer than until he had well dined, and he went forth in good heart to his gaming. And then came the warning. "As I was in the midst of a game of cat"—thus he tells the story—"and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from Heaven, into my soul, which said, 'Wilt thou leave thy sins, and go to Heaven; or have thy sins, and go to Hell?' At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to Heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practises."

And so the miserable fight was fought. The poor victim alternated between hope and despair. Now he was minded to take his fill of sin, for he could but be damned, and if it must be so, he "had as good be damned for many sins, as be damned for few." Even when he had fallen to some outward reformation, and was taken by

his neighbours for a godly man, he was (as he knew in his heart) "nothing but a poor painted hypocrite." With an ingenuous sincerity he records the changing experiences of his soul. "I remember one day," he solemnly records, "as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that scripture came into my mind, 'He hath made peace by the blood of his cross.' . . . This was a good day for me; I hope I shall not forget it." A bitterer day it was when he believed that he had sinned the sin against the Holy Ghost, that grave mysterious sin, the thought of which has tortured many an erring soul. Gradually, as he emerged from the darkness, he cast behind him the tempter, who murmured in his ear, "Sell Christ for this, or sell Christ for that; sell him, sell him." At last he owed his deliverance from doubt and despair chiefly to John Gifford, a preacher, who had been a dissolute Cavalier, and had then turned Puritan. In Cromwell's time Gifford was made rector of St. John's Church, Bedford, and it was he who made Bunyan a preacher like himself, and set his feet upon the road of salvation. And after John Gifford, it was to Luther's treatise on the Galatians that he gave thanks. He tells the story of its acquisition with the circumstance of truth. "Well," says he, "after many such longings in my mind, the God in whose hands are all our days and ways, did cast into my hand (one day) a book of Martin Luther; it was his

Comment on the Galatians; it also was so old, that it was ready to fall piece from piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hand; the which, when I had but a little way perused, I found my condition, in his experience, so largely and profoundly handled, as if his book had been written out of my heart." What wonder, then, that he preferred this book of Martin Luther upon the Galatians, except the Holy Bible, before any book that ever he had read, as " most fit for a wounded conscience."

Even after the encouragement of John Gifford, even after the comfort which he sought and found in the book of Martin Luther, John Bunyan was still struggling in the Slough of Despond. He was, as he said, " always sinking, whatever I did think or do." And then he describes an episode of his life in the homely language which convinces you of its truth. " So one day," says he, " I walked to a neighbouring town, and sate down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted my head, but methought I saw, as if the sun that shineth in the Heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together, to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned

againſt the Saviour. O how happy now was every creature, over I was! For they ſtood faſt and kept their ſtation, but I was gone and loſt." It is to the enumeration of common things that this passage owes its beauty. The settle in the ſtreet, and the ſtones, and the tiles of the houses bring a picture so clearly before the eyes of the reader, that he muſt perforce believe in Bunyan's spiritual adventure. They are vivid, these touches of reality, as the old and battered ſtate of Luther's book is vivid, and they reveal to the reader the innermoſt secret of Bunyan's living art.

Grace Abounding, from which I have taken these passages of autobiography, is the confession of a sinner, but of a sinner who has few sins to confess; it explains the detailed symptoms of a spiritual hypochondriac, more to be pitied than the physical hypochondriac. If only Bunyan had one beſetting sin he might have been saved, as his wretched brother might have been cured if only he suffered from a definite disease. But Bunyan's sins were, in his own eſtimation, as the sands in number. If he had left a sin uncommitted, the Tempter would "so provoke him to sin that sin, that he was as if he could not, muſt not, neither should be quiet until he had committed it; now no sin would serve but that." Thus he lived in an atmosphere of sin, and yet does not tell us what were the sins which he committed, save that of swearing and cursing. Then, by a paradox, when an enemy dared to accuse him of sin, and many were they who lay in

wait for him, he was filled with a fury of anger, and was not happy until he had utterly confuted him. He might bring what charges of vice and sin against himself; he might be curious in his search for the one sin that is unpardonable, the one sin that layeth the soul without the reach of God's mercy; he did not permit another to hint at a transgression in his conduct, so small that it was swallowed up in the immensity of his sins, known and unknown. He himself was deeply convinced of his own sin. What that sin was no other should explain, and he repudiated with a just wrath any charge that was brought against him.

And what was the end of all his strife? Salvation. To reach Heaven and to escape Hell —this was the purpose for which he lived and wrought. His was the doctrine of a violent egoism. You remember how Christian, who was Bunyan, left his wife and children behind in the City of Destruction while he fared forth to reach the promised land. No earthly affection, no spirit of selflessness should interrupt the sinner's journey heavenwards. Nothing mattered but that he, and he alone, by himself, should behold the streets that are paved with gold, and walk with them who wore crowns upon their heads and carried palms in their hands. And the egoism is not excused by the hideous contrast which is drawn between Heaven and Hell in the morbid imaginations of the Puritans. After all, it is but self-preservation which Bunyan and his friends aimed at,

and the salvation, reserved for the elect, seems to the unconverted no nearer to reality than the sins which, in spite of themselves, often thwarted the erring pilgrims. Even when Bunyan, in his ministry, brought anxious sinners to repentance, he was still thinking of the door which stood open for him.

When, in 1660, Charles II came back to his throne, the Puritans, and Bunyan with them, were faced by a stern change of policy. Cromwell had treated the Church, of which he disapproved, with a harsh severity. He had appointed John Gifford, as I have said, to the rectory of St. John's Church in Bedford, though he, like Bunyan, was hostile to all things—"the high-place, priest, clerk, vestments, service, and what else"—belonging to the Church. Reprisals, therefore, were inevitable, and Bunyan himself was one of the first to suffer. With the greatest skill he has put into dramatic shape, according to his wont, the relation of his imprisonment. He holds the scales of justice with an even hand, and none can charge him with unfairness in relation or defence. In November 1660, then, Bunyan was "desired by some of the friends in the county to come to teach at Samsell, by Harlington, in Bedfordshire." This was a freedom, which the Justice, one Mr. Francis Wingate, could not permit, and he forthwith issued a warrant to take John Bunyan, and to keep a strong watch about the house where the meeting was to be held. Had Bunyan been minded to play the coward he could have

kept out of Wingate's hands, for he had had fair warning; but that was not his way. He thought that if he fled "it might be a discouragement to the whole body that followed after," and so he began the meeting, heedless of the constable, who was waiting for him with a warrant. When the meeting was interrupted, he spoke some words of encouragement to his friends, desiring them not to be discouraged; and declaring, with good heart, that it was a mercy to suffer on so good an account. So he came away, and as the Justice was not at home, a friend of his engaged to bring him to the constable on the morrow's morning. When he appeared before the Justice he was offered bail, and his sureties were told that they were bound to keep him from preaching. "To which I answered," says Bunyan, "that then I should break them; for I should not leave speaking the word of God." Wingate had no choice but to have his mittimus made and to send Bunyan to Bedford jail. On either side there seems to have been sympathy and understanding. The Justices did not want to commit Bunyan, and would have found an easy way out if they could. "But well," said Mr. Foster, of Bedford, who by this had joined Mr. Wingate, "if you will promise to call the people no more together, you shall have your liberty to go home; for my brother is very loath to send you to prison, if you will be but ruled." And if the Justices would, if they could, have been lenient, Bunyan, to his credit be it said, could not give way. He

behaved with a simple dignity and a high sense of honour. He would make no promise which he could not fulfil. "My conscience," said he, "would not suffer me to do it." And again, "I did look upon it as my duty to do as much good as I could, not only in my trade, but also in communicating to all people wherever I came, the best knowledge I had in the world." There was nothing for Bunyan save the jail, and he and the Justices parted without rancour or disdain. "And verily," said Bunyan, "as I was going forth of the doors, I had much ado to forbear saying to them, that I carried the peace of God along with me. But I held my peace, and blessed be the Lord, went away to prison with God's comfort in my poor soul." What admirable force and meaning are in the word "poor"!

Such was the beginning of Bunyan's troubles. For seven weeks he lay in prison, and then was indicted in due form at the quarter-sessions. And what answer could he make to the bill of indictment? Thus it ran: "That John Bunyan of the town of Bedford, labourer, being a person of such and such conditions, he hath (since such a time) devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king," and the rest of it. All that is stated in the indictment was true enough, and as each side held fast by its own interpretation,

there was no chance of escape. The trial was conducted with greater decorum than was common in such cases, and the worst that was said was said by Justice Keeling, who called Bunyan's exhortations pedlar's French, and bid him cease his ranting. If the judgment seems harsh in our ears to-day, it was in strict accord with the law and provoked no protest from Bunyan himself. "You must be had back again to prison," thus it ran, "and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm: And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special licence from the King, you must stretch by the neck for it, I tell you plainly." John Bunyan was neither banished the realm nor stretched by the neck. And though he could not tell what the future held for him—twelve long years of imprisonment—he accepted his heavy sentence in lightness of heart. "Thus I departed from them," says he, "and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination, and, also afterwards, at my returning to the prison."

His sojourn in prison was not too onerous to be borne. He was at first permitted to go out, sometimes even as far as London. He received his friends in jail, and preached, when he was so minded, to his fellow-prisoners. Books were

allowed him, and he wrote within the prison-walls the books which have conferred immortality upon him. But, while he faced his punishment with a high courage, he did not underrate the sufferings to which he was condemned. "I saw what was coming," he said, "and had two considerations especially in my heart, how to be able to endure, should my imprisonment be long and tedious, and how to be able to encounter death should that be my portion. I was made to see that if I would suffer rightly, I must pass sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them. Yet I was a man compassed with infirmities. The parting with my wife and poor children hath often been to me in this place as the pulling of my flesh from my bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the hardships, miseries, and wants my poor family was like to meet with should I be taken from them, especially my poor blind child, who lay nearer to my heart than all I had besides." For a man of his bravery and resolution there was no going back. The penalty of enforced silence seemed, in his eyes, worse than the penalty of death. So he made tagg'd laces for the support of his family, solaced his mind with religion, gave his leisure to literature, and waited patiently for his enlargement.

His enlargement came in 1672, by which

time Charles II had changed his policy. He came out to find himself famous, and the acclaimed head of his society. Moreover, he brought with him the manuscript of *The Pilgrim's Progress*, which he had written in jail, and which has since carried his name to the ends of the earth. The book is a transmutation of *Grace Abounding* into the realm of imaginative drama. The fears, the doubts, the hopes of Bunyan's religious autobiography, personified, live and move and speak like real men and women. The book has many excellencies. It is written, as I have said, in the proper style of Sir Bevis of Southampton and other popular legends. The drama is a drama of infinite variety. The episodes, which succeed one another swiftly, different as they are from one another, are within the common experience of mankind. The life portrayed is the life of the time, and would be as easily recognized by the first readers of the book as the scenery would seem familiar to them who lived in the villages about Bedford. Above all, Bunyan had a rare gift of character. Well skilled was he in drawing those whom he had met in his journey through life. They are all real men, who pad the hoof along the hard road which leads to the celestial city, some of them strong enough and brave enough to reach the goal, the most of them slaves of their own infirmities, spiritual or moral, and destined to fall despairingly by the way. Christian is a sketch of Bunyan himself, drawn by himself, wavering, timid, yet resolutely triumphing in the end, and always human.

Apollyon, in his cunning dissuasion of Christian from persisting in his way, tells, with a certain truth, how Christian has been unfaithful to the Prince whom he serves. "Thou didst faint at first setting out," says he, "when thou wert almost choked in the Gulf of Despond. Thou diddest attempt wrong ways to be rid of thy burden whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things: thou wast almost persuaded to go back, at the sight of the Lions; and when thou talkest of thy journey, and of what thou hast heard, and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest." All this Christian admits to be true, and much more, but he refuses to give in to Apollyon, when Apollyon bids him prepare to die, and vanquishes him in one of the many fights in the book. "But, as God would have it"—thus writes Bunyan—"while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, 'Rejoice not against me, O mine Enemy! when I fall, I shall arise'; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: Christian perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors.' And with that Apollyon spread forth his dragons' wings, and sped him away, that Christian saw him no more."

Excellently drawn, by one who knew them,

are many of the accidental characters whom the pilgrims meet by the way. Who has not encountered Talkative, "the son of one Saywell, who is "known of all that are acquainted with him by the name of Talkative in Prating-row; and notwithstanding his fine tongue, he is but a sorry fellow"? And Christian proceeds to give Faithful a further discovery of him. "This man is for any company," says he, "and for any talk; as he talketh now with you, so he will talk when he is on the Ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith." And then there is Mr. By-ends, who came from the town of Fair-speech, and who was always waiting for wind and tide. He is still a danger to all those who have to do with him. Almost the whole town is his kindred, and proud is he of his lineage. "To tell you the truth," says he, "I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way, and rowing another; and I got most of my estate by the same occupation." With what a happy hand, too, does Bunyan sketch, in a phrase, many another of his acquaintance. There is Little Faith, for instance, who "lookt as white as a clout, and had neither power to fight nor fly," and again, there is the "very brisk lad who came out of the country of Conceit, and his name was Ignorance."

Upon its style, perfectly apt for its purpose, upon its diverse episodes, and its justly drawn characters, *The Pilgrim's Progress* depends for its success. It is true that it also makes for edification. But it is not edification that has caused it to be read for two hundred years. It was read, is read, and ever will be read, for its fable. Its fate has been not unlike the fate of *Gulliver's Travels*. The learned may seek in that masterpiece a satire upon politics and philosophy; children have found it a wonder-book, to which they give their simple faith. So, too, *The Pilgrim's Progress*, designed to bring sinners to repentance, is remembered chiefly as a story for the young. And *The Pilgrim's Progress* is a very good story, a romance of the road, a kind in which English literature has always excelled. The open air blows through its pages. The adventures which befall the traveller; the giants (or highwaymen) which he meets by the way; the inns, where he seeks hospitality; the wayfarers, whose talk lightens the tedium of the journey; all these are depicted with fidelity to truth, and even a kind of joyousness which are not expected in books of good doctrine. This in truth, is the paradox of *The Pilgrim's Progress*. It was aimed at one target and hit another.

The opening of the book is perfect. Bunyan sets his stage and puts his hero upon it with consummate art. "As I walked through the wilderness of the world, I lighted on a certain place where was a den; And I laid me down in that place to sleep: And as I slept I dreamed a

dream. I dreamed, and behold I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden on his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled: and not being able any longer to contain, he brake out with a lamentable cry; saying, *what shall I do?* " The den is the jail at Bedford, Bunyan is the dreamer, and the man, clothed with rags, crying aloud, *what shall I do?* is Christian, looking this way and that, and wondering what he shall do to be saved.

Thus the interest of the reader is at once engaged. And when, Evangelist having given him a parchment-roll, in which was written *Fly from the wrath to come*, Christian began to run, the reader's sympathy is secure. At once a hubbub arose. His wife and children cried after him to return. But he put his fingers to his ears and fled towards the middle of the plain that stretched before him. Then came the neighbours out to see him run, as the citizens of Bedford might have done. And some of them mocked, and some threatened, and some cried after him to return. And two of them, bolder than the rest, Obstinate and Pliable by name, ran after him, hoping to bring him back by force, but, said he, " you live in the City of Destruction (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone; Be

content, good neighbours, and go along with me."

Thus Bunyan keeps close at once to the celeſtial pilgrimage and to the common life of his own day. When, after many ſtrange happenings at the Hill Difficulty and the Valley of Humiliation, Chriſtian arrives at Vanity Fair, he comes to a place which all men would recognize. In the seventeenth century there were few towns, or even villages, without their Fairs, where all things were bought and sold. And Bunyan himself was well acquainted with the greateſt fair of them all, Sturbridge Fair at Cambridge, where everything was found which might miniſter to the wants or the amusements of the people. It was a vaſt fair, at which thousands bought gear and food to laſt them a year, and caught a glimpse in the many booths that opened their doors to them of the plays of the hour and of the ſtrange freaks of nature, or purchased in the wide alleys the ballads and broadsides which should lighten the tedium of long winter evenings.

In imitation of Sturbridge, Vanity Fair displayed everything which might catch the eye of luſt or greed. "In this Fair," says Bunyan, "are all such merchandise sold, as Houses, Lands, Trades, Honors, Preferments, Titles, Countries, Kingdoms, Luſts, Pleasures, and Delights of all sorts, as Whores, Bauds, Wives, Husbands, Children, Maſters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not." For the two

pilgrims, Chriſtian and Faithful, there was nothing to seek or to find at the Fair, and it is no wonder that as they went through it all the people were in a hubbub about them. Odd, indeed, was the figure they cut among the merchandizers. They were clothed in raiment ſo ſtrange that the people of the Fair gazed after them, calling them fools, or bedlams, or outlandish men. And then they spoke a language which seemed unintelligible to the others, and while everybody else was agog to buy, the pilgrims would not even look upon the wares displayed upon the ſtalls. When they were asked what they lack, or what they would buy, they said only: "We buy the truth." So the people of the Fair, regarding them as the enemies of commerce and gaiety, beat them and besmeared them with dirt, and put them in the cage for all men to look upon, and hanged chains upon them, and led them up and down the Fair to be a warning to the reſt. And when by their meekness they won others to them, they were brought to trial as enemies to the trade of the Fair.

The trial of Faithful, which followed, would, like the Fair and its frequenters, appear familiar to Bunyan's readers. For the judge adopted the method of Jeffreys, Scroggs, and the other fierce lawyers, who were wont to cross-examine their prisoners moſt insolently and to assume their guilt before they allowed them to say a word in their defence. When Faithful asks modeſtly that he may speak a few words,

"Sirrah, sirrah," exclaims the judge, "thou deserveſt to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou haſt to say." The conclusion is foregone. Faithful dies the cruelleſt of cruel deaths, and Chriſtian is left to pursue his journey alone, until he falls in with Hopeful. For it is at this point in the narrative that, with his unfailing sense of relief, Bunyan bids Chriſtian encounter Mr. By-ends, that true figure of comedy, "always moſt zealous when religion goes in his silver slippers."

So conversing with one another, and ridding themselves of Mr. By-ends, Chriſtian and Hopeful arrive at the river of the water of life, where the pilgrims walk with great delight, as they should, for "on either side of the river was also a meadow, curiously beautiful with lilies; And it was green all the year round. In this meadow they lay down and slept, for here they might lie down safely. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River, and then lay down again to sleep." Nor does a diversity of episode fail the author unto the very end. Even as they approach Beulah, they are ſtill within the clutch of danger. "I saw then in my dreams," says Bunyan, "that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a ſtranger to it." And bravely they keep themselves awake by discourse. Not even then

are their troubles over. When the Gate is in sight, a river, deep and bridgeless, lies between them and salvation, and Christian, still wavering and tormented, fears that he shall not see the land that flows with milk and honey. As he enters the water he begins to sink, and cries out to Hopeful, always gallant, "I sink in deep waters, and billows go over my head, all his waves go over me." At last Christian, too, gets over in safety, and draws towards the Gate, where "there came out also to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the Heavens to echo with the sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world: and this they did with shouting and sound of trumpet." So the pilgrims came within the City; and as they entered, Bunyan saw the two shining ones to go out and "take Ignorance, and bind him hand and foot, and have him away. Then they took him up and carried him through the air, to the door that I saw in the side of the hill and put him in there. Then I saw that there was a way to Hell, even from the gates of Heaven, as well as from the City of Destruction. So I awoke, and beheld it was a dream."

The Second Part, like all second parts, suffers from an inevitable repetition. It is a twice-told tale. Christiana and her children, travelling by the same road which Christian took, cannot evade a like set of experiences, and as they hear

news of Christian by the way, we are told again what befell him at second-hand. It is better to read of Christian's fight with Apollyon than of the graven monument which commemorates his prowess. And since it cannot be thought that women and children should risk all the dangers of the pilgrimage and fight with their feeble hands against the giants who lie in wait for them, they must needs take with them Greatheart, a true champion of Christendom, to whom the road is familiar, and who (we all know) cannot suffer defeat. There is, then, less of hazard in the journey, and less of surprise, nor is the knowledge that whatever happens they will at last arrive in safety compensated for by the love-affairs of Mercy, who boasts her suitors, and asserts that none of them found fault with her person. The old wives, Mrs. Timorous, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing, who discuss the folly of Christiana, give promise of a quiet and ironic humour, but they linger all too short a time upon the stage, and soon make room for more familiar figures. Moreover, as the Second Part has a triviality which the First Part lacks, so in style it falls behind its forerunner, and we cannot but regret that Bunyan obeyed the demand of his readers that he should bring Christiana and her children to share the safety and the happiness of Christian himself.

For, indeed, *The Pilgrim's Progress* was written without any thought of pleasing the public. Bunyan, when he wrote his first part, had in

mind no half-critical readers nor harsh reviewers. He wrote to please himself alone. His book, as it grew under his hand, surprised him, and with a sincere simplicity he tells us how it came into being:

" When at the first I took my pen in hand
Thus for to write; I did not understand
That I at all should make a little book
In such a mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun."

Thus he began his book, and knew not whither his design, or lack of it, would carry him:

" But yet I did not think
To show to all the world my pen and ink
In such a mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my neighbour; no, not I,
I did it mine own self to gratify."

There is the truth of the matter. He wrote *The Pilgrim's Progress* not to amuse others, but to gratify himself, and that has happened which is wont to happen: the book which began by pleasing its author has ended by pleasing all the world. Again, Bunyan did not regard the making of his book as a serious business:

" Neither did I but vacant seasons spend
In this my scribble; Nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss."

So he took refuge in composition from the solitude and misery of Bedford jail. Even in his " den " he seemed less straitly cabined and confined, if only he might let his fancy roam:

" Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and so I pen'd
It down; until it came at last to be
For length and breadth the bigness which you see."

These lines are the pleasanter to read, because in them Bunyan speaks not as a harsh and ardent searcher after salvation, but as an artist.

The commentators have been busy in attempting to discover the literary sources of Bunyan's inspiration. They have set out to prove him, irrelevantly I think, indebted to this or that predecessor. That many writers before Bunyan described the perils of pilgrims is true. There was, for instance, Guillaume de Guileville, who wrote *Le Pélerinage de l'Homme*, which Bunyan might certainly have read in Caxton's version—*The Pilgrimage of the Sowle*. And he was followed by many others. From Spenser's *Faery Queen* again Bunyan might have taken a hint, had he been so minded. But Bunyan was not a man of books. Not many writers have depended less upon his predecessors than did Bunyan. There are few influences that may be traced in his works except the influences of the Bible and the chap-books. It is certain that he

had read *As You Like It*, the famous song in which he parodied in his Second Part:

> " Who would true valour see,
> Let him come hither;
> One here will constant be,
> Come wind, come weather."

But one echo is not enough to convict him of literary imitation. And there is another reason why Bunyan should not be lightly charged with echoing the other writers of allegories. Pilgrims and pilgrimages were in his time common property. So often are they the themes of writers, devout and frivolous, that they may be said to belong to all the world. Moreover, Bunyan himself, in his *Advertisement to the Reader* of *The Holy War*, resented and repelled the accusation that *The Pilgrim's Progress* was not wholly his own:

" Some say *The Pilgrim's Progress* is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother.
Or that so fond I am of being sire,
I'le father bastards: or, if need require,
I'll tell a lie in print to get applause.
I scorn it: John such dirt-heap never was,
Since God converted him. Let this suffice
To show why I my *Pilgrim* patronise.

" It came from my own heart, so to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

" Manner and matter, too, was all mine own,
Nor was it unto any mortal known
'Till I had done it. Nor did any then
By books, by wits, by tongues, or hand, or pen
Add five words to it, or wrote half a line
Thereof: the whole, and ev'ry whit is mine."

As it came from his heart, so it went all the world over. There is no corner of the earth where it is not unknown. It has been translated into every language, and has " held children from slumber " under every sky. The author himself, in a passage of ingenuous pride, explains how his book has travelled into countries which lie far beyond his knowledge:

" In France and Flanders where men kill each other
My pilgrim is esteem'd a friend, a brother.
In Holland too, 'tis said, as I am told,
My pilgrim is with some, worth more than gold.
Highlanders and Wild-Irish can agree,
My pilgrim should familiar with them be."

Bunyan's creed may be outworn, and even if it survive here and there, few to-day sympathize either with his fierce expression of that creed or with the scourgings of guilt and remorse from which he suffered. But the fable of Christian, who, leaving wife and children and home, set out to reach the Celestial City and cared not what giants he met by the way or what obstacles

of slough or mountain he had to overcome, will enthrall the young and still keep the attention of the old, so long as courage is reverenced as a virtue and the spirit of adventure is alive among us.

THE AUTHOR'S APOLOGY FOR HIS BOOK

When at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done;
Before I was aware, I this begun.
And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-Day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbour; no not I;
I did it mine own self to gratifie.
Neither did I but vacant seasons spend
In this my Scribble; nor did I intend
But to divert my self in doing this,
From worser thoughts, which make me do amiss.
Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd

It down, until it came at laſt to be
For length and breadth the bigness which you see.
Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them juſtifie:
And some said, let them live; some, let them die.
Some said, John, *print it; others said, Not so:*
Some said, It might do good; others said, No.
Now was I in a ſtraight, and did not see
Which was the beſt thing to be done by me:
At laſt I thought, Since you are thus divided,
I print it will; and so the case decided.
For, thought I; Some, I see, would have it done,
Though others in that Channel do not run;
To prove then who advised for the beſt,
Thus I thought fit to put it to the teſt.
I further thought, If now I did deny
Those that would have it thus, to gratifie,
I did not know but hinder them I might
Of that which would to them be great delight.
For those that were not for its coming forth,
I said to them, Offend you I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone:
Yea, that I might them better palliate,
I did too with them thus Expoſtulate.
May I not write in such a ſtile as this?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done?
Dark Clouds bring Waters, when the bright bring none
Yea, dark, or bright, if they their Silver drops
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together:

Yea, so commixes both, that in her Fruit
None can diſtinguish this from that, they suit
Her well, when hungry: but if she be full,
She spues out both, and makes their blessings null.
You see the ways the Fisher-man doth take
To catch the Fish; what Engins doth he make?
Behold how he ingageth all his Wits,
Also his Snares, Lines, Angles, Hooks, and Nets.
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engin can make thine;
They muſt be grop't for, and be tickled too,
Or they will not be catch't, what e're you do.
How doth the Fowler seek to catch his Game,
By divers means, all which one cannot name?
His Gun, his Nets, his Lime-twigs, light, and bell:
He creeps, he goes, he ſtands; yea who can tell
Of all his poſtures, Yet there's none of these
Will make him maſter of what Fowls he please.
Yea, he muſt Pipe, and Whiſtle to catch this;
Yet if he does so, that Bird he will miss.
If that a Pearl may in a Toads-head dwell,
And may be found too in an Oiſter-shell;
If things that promise nothing, do contain
What better is then Gold; who will disdain,
(That have an inkling of it,) there to look,
That they may find it. Now my little Book,
(Tho void of all those paintings that may make
It with this or the other Man to take,)
Is not without those things that do excel
What do in brave, but empty notions dwell.
Well, yet I am not fully satisfied,
That this your Book will ſtand; when soundly try'd
Why, what's the matter! it is dark, what tho?
But it is feigned. What of that I tro?
Some men by feigning words as dark as mine,
Make truth to spangle, and its rayes to shine.
But they want solidness: Speak man thy mind,
They drown'd the weak; Metaphors make us blind.

Solidity, indeed becomes the Pen
Of him that writeth things Divine to men:
But muſt I needs want solidness, because
By Metaphors I speak; Was not Gods Laws,
His Gospel-Laws, in oldertime held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober man be to find fault
With them, leſt he be found for to assault
The higheſt Wisdom. No, he rather ſtoops,
And seeks to find out what by pins and loops,
By Calves; and Sheep; by Heifers, and by Rams;
By Birds, and Herbs, and by the blood of Lambs,
God speaketh to him. And happy is he
That finds the light, and grace that in them be.
Be not too forward therefore to conclude,
That I want solidness, that I am rude:
All things solid in shew, not solid be;
All things in parables despise not we,
Leſt things moſt hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Chriſt, his Apoſtles too, shall plainly see,
That Truths to this day in such Mantles be.
Am I afraid to say that holy Writ,
Which for its Stile, and Phrase puts down all Wit,
Is every where so full of all these things,
(Dark Figures, Allegories,) yet there springs
From that same Book that luſtre, and those rayes
Of light, that turns our darkeſt nights to days.
Come, let my Carper, to his Life now look,
And find There darker lines then in my Book
He findeth any. Yea, and let him know,
That in his beſt things there are worse lines too.
May we but ſtand before impartial men,
To his poor One, I durſt adventure Ten,

That they will take my meaning in these lines
Far better then his Lies in Silver Shrines.
Come, Truth, although in Swadling-clouts, I find
Informs the Judgement, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imagination please;
Likewise, it tends our troubles to appease.
Sound words I know Timothy *is to use;*
And old Wives Fables he is to refuse,
But yet grave Paul, *him no where doth forbid*
The use of Parables; in which lay hid
That Gold, those Pearls, and precious stones that were
Worth digging for; and that with greatest care.
Let me add one word more, O man of God!
Art thou offended? dost thou wish I had
Put forth my matter in an other dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, (as is fit.)
1. *I find not that I am denied the use*
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure, or Similitude,
In application; but, all that I may,
Seek the advance of Truth, this or that way:
Denyed, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased by their words or ways,
Then any man that breatheth now adays,)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.
2. *I find that men (as high as Trees) will write*
Dialogue-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and, the craft they use
To that intent; But yet let Truth be free

To make her Salleys upon Thee, and Me,
Which way it pleases God. For who knows how,
Better then he that taught us first to Plow,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.

3. *I find that holy Writ in many places*
Hath semblance with this method, where the cases
Doth call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths golden Beams; Nay, by this method may
Make it cast forth its rayes as light as day.

And now, before I do put up my Pen,
I'le shew the profit of my Book, and then
Commit both thee, and it unto that hand
That pulls the strong down, and makes weak ones stand.

This Book it chaulketh out before thine eyes
The man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shews you how he runs, and runs
Till he unto the Gate of Glory comes.

It shews too, who sets out for life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They loose their labour, and like Fools do die.

This Book will make a Travailer of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the sloathful, active be;
The Blind also, delightful things to see.

Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-years-day *to the last of* December?
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect,
As may the minds of liſtless men affect:
It ſeems a Novelty, and yet contains
Nothing but ſound, and honeſt Goſpel-ſtrains.
Would'ſt thou divert thy ſelf from Melancholly?
Would'ſt thou be pleaſant, yet be far from folly?
Would'ſt thou read Riddles, & their Explanation?
Or elſe be drownded in thy Contemplation?
Doſt thou love picking meat? or would'ſt thou ſee
A man i'th Clouds, and hear him ſpeak to thee?
Would'ſt thou be in a Dream, and yet not ſleep?
Or would'ſt thou in a moment laugh, and weep?
Wouldeſt thou looſe thy ſelf, and catch no harm?
And find thy ſelf again without a charm?
Would'ſt read thy ſelf, and read thou know'ſt not what
And yet know whether thou art bleſt or not,
By reading the ſame lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A

DREAM

AS I walk'd through the wilderness of this world, I lighted on a certain place, where was a Denn; And I laid me down in that place to sleep: And as I slept I dreamed a Dream. I dreamed, and behold *I saw a Man cloathed with Raggs, ſtanding in a certain place, with his face from his own House, a Book in his hand, and a great burden upon his back.* I looked, and saw him open the Book, and Read therein; and as he Read, he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry; saying, *what ſhall I do?*

Is. 64. 6.

Luke 14. 33. Ps. 38. 4. Hab. 2. 2. Acts 16. 31.

In this plight therefore he went home, and reſtrained himſelf as long as he could, that his Wife and Children ſhould not perceive his diſtreſs; but he could not be ſilent long, becauſe that his trouble increaſed: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them, *O my dear Wife*, ſaid he, *and you the Children of my bowels, I your dear friend am in my ſelf undone, by reaſon of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow, both my ſelf, with thee, my Wife, and you my ſweet babes, ſhall miſerably come to ruine; except (the which, yet I ſee not) ſome way of eſcape can be found, whereby we may be delivered.* At this his Relations were ſore

Acts 2. 37.

amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all hast they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; and he told them worse and worse. He also set to talking to them again, but they began to be hardened; they also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now, I saw upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because as I perceived, he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive, by the Book in my hand, that I am Condemned to die, and after that to come to Judgement; and I find that I am not willing to do the first, nor able to do the second.

Heb. 9. 27.
Job 26. 21, 22.
Ezek. 22. 14.

Then said *Evangelist*, Why not willing to

die? since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back, will sinck me lower than the Grave; and I shall fall into *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; And the thoughts of these things make me cry. Is. 30. 33.

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a *Parchment-Roll*, and there was written within, *Fly from the wrath to come*. Matt. 3. 7.

The Man therefore Read it, and looking upon *Evangelist* very carefully; said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide Field, Do you see yonder *Wicket-gate?* The Man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do. Matt. 7. Ps. 119. 105. 2 Peter 1. 19. *Christ and the way to him cannot be found without the Word.*

So I saw in my Dream, that the Man began to run; Now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: but the Man put his fingers in his Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him, but fled towards the middle of the Plain. Luke 14. 26. Gen. 19. 17.

The Neighbours also came out to see him run, and as he ran, some mocked, others threatned; and some cried after him to return: Now among those that did so, there were two that were resolved to fetch him back by force: The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man *They that fly from the wrath to come, are a Gazing-Stock to the world.* Jer. 20. 10.

was got a good distance from them; But however they were resolved to pursue him; which they did, and in little time they over-took him. Then said the Man, Neighbours, *Wherefore are you come?* They said, To perswade you to go back with us; but he said, That can by no means be: You dwell, said he, in the City of *Destruction* (the place also where I was born,) I see it to be so; and dying there, sooner or later, you will sink lower then the Grave, into a place that burns with Fire and Brimstone; Be content good Neighbours, and go along with me.

Obstinate. *What!* said *Obstinate*, *and leave our Friends, and our comforts behind us!*

Christian. Yes, said *Christian*, (for that was his name)

2 Cor. 4. 18. because that all is not worthy to be compared with a little of that that I am seeking to enjoy, and if you will go along with me, you shall fare

Luke 15. as I my self; for there where I go, is enough, and to spare; Come away, and prove my words.

Ob. *What are the things you seek, since you leave all the World to find them?*

1 Peter 1. 4. *Chr.* I seek an *Inheritance, incorruptible, undefiled, and that fadeth not away:* and it is laid

Heb. 11. 16. up in Heaven, and fast there, to be bestowed at the time appointed, on them that diligently seek it.

Ob. *Tush*, said *Obstinate*, *away with your Book; will you go back with us, or no?*

Chr. No, not I, said the other; because I have

Luke 9. 62. laid my hand to the Plow.

Ob. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; There is a Company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that can render a Reason.*

Pli. Then said *Pliable*, Don't revile; if what the good *Christian* says is true, the things he

looks after, are better then ours: my heart inclines to go with my Neighbour.

Ob. *What! more Fools still? be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.*

Chr. Come with me Neighbour *Pliable*; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is expreſt therein, behold all is confirmed by the blood of him that made it. Heb. 13. 20, 21.

Pli. *Well Neighbour* Obſtinate (*ſaid* Pliable) *I begin to come to a point; I intend to go along with this good man, and to caſt in my lot with him: But my good Companion, do you know the way to this desired place?*

Chr. I am directed by a man whose name is *Evangeliſt*, to speed me to a little Gate that is before us, where we shall receive inſtruction about the way.

Pli. *Come then good Neighbour, let us be going.* Then they went both together.

Ob. And I will go back to my place, said *Obſtinate*. I will be no Companion of such miſsled fantaſtical Fellows.

Now I saw in my Dream, that when *Obſtinate* was gon back, *Chriſtian* and *Pliable* went talking over the Plain; and thus they began their discourse, *Talk between* Christian, *and* Pliable.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; and had even *Obſtinate* himself, but felt what I have felt of the Powers and Terrours of what is yet unseen, he would not thus lightly have given us the back.

Pli. *Come Neighbour* Chriſtian, *since there is none but us two here, tell me now further, what*

the things are, and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my Mind, then speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. *And do you think that the words of your Book are certainly true?*

Titus 1. 2. *Chr.* Yes verily, for it was made by him that cannot lye.

Pli. *Well said; what things are they?*

Is. 45. 17. John 10. 27, 28, 29. *Chr.* There is an endless Kingdom to be Inhabited, and everlasting life to be given us; that we may Inhabit that Kingdom for ever.

Pli. *Well said; and what else?*

2 Tim. 4. 8. Rev. 3. 4. Matt. 13. *Chr.* There are Crowns of Glory to be given us; and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. *This is excellent; And what else?*

Is. 25. 8. Rev. 7. 16, 17. Rev. 21. 4. *Chr.* There shall be no more crying, nor sorrow; For he that is owner of the places, will wipe all tears from our eyes.

Pli. *And what company shall we have there?*

Is. 6. 2. 1 Thess. 4. 16, 17. Rev. 7. 17. *Chr.* There we shall be with *Seraphims*, and *Cherubins*, Creatures that will dazle your eyes to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy: every one walking in the sight of God; and standing in his presence with acceptance for ever: In a word, there we shall see the Elders with their Golden Crowns: Rev. 4. 4. Rev. 14. 1, 2, 3, 4, 5. There we shall see the Holy Virgins with their Golden Harps. John 12. 25. There we shall see Men that by the World were cut in pieces, burned in flames, eaten of Beasts, drownded in the Seas, for the love that they bare to the Lord of the place; 2 Cor. 5. 2, 3, 5. all well, and cloathed with Immortality, as with a Garment.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be Sharers hereof?*

Chr. The Lord, the Governour of that Countrey, hath Recorded *that* in this Book: The substance of which is, If we be truly willing to have it, he will bestow it upon us freely. Is. 55. 12. John 7. 37. John 6. 37. Rev. 21. 6. Rev. 22. 17.

Pli. *Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.*

Chr. I cannot go so fast as I would, by reason of this burden that is upon my back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough*, that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bogg. The name of the Slow was *Dispond*. Here therefore they wallowed for a time, being grieviously bedaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. *Then said* Pliable, *Ah, Neighbour* Christian, *where are you now?*

Chr. Truly, said *Christian*, I do not know.

Pli. At that, *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, what may we expect, 'twixt this, and our Journeys end? May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own House: So away he went, and *Christian* saw him no more. *It is not enough to be Pliable.*

Wherefore *Christian* was left to tumble in the Slough of *Dispondency* alone, but still he endeavoured to struggle to that side of the Slough, that was still further from his own House, and next to the Wicket-gate; the which he did, but could Christian *in trouble, seeks still to get further from his own House.*

not get out, because of the burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

Chr. Sir, said *Christian*, I was directed this way by a Man called *Evangelist*; who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

The Promises. Help. *But why did you not look for the steps?*

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. *Give me thy hand.* So he gave him
Ps. 40. 2. his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that pluckt him out; and said; Sir, Wherefore (since over this place, is the way from the City of *Destruction*, to yonder *Gate*) is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slough* is such a place as cannot be mended: It is the descent whither the scum and filth that attends conviction for sin, doth continually run, and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

Is. 35. 3, 4. It is not the pleasure of the King, that this place should remain so bad; his Labourers also, have by the direction of His Majesties Surveyors, been for above this sixteen hundred years, imploy'd about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, saith he, *Here* hath been

swallowed up, at leaſt Twenty thousand Cart Loads; Yea Millions, of wholesom Inſtructions, that have at all seasons been brought from all places of the Kings Dominions; (and they that can tell, say, they are the beſt Materials to make good ground of the place;) If so be it might have been mended, but it is the *Slough of Dispond* ſtill; and so will be, when they have done what they can.

True, there are by the direction of the Law-giver, certain good and substantiall Steps, placed even through the very midſt of this *Slough*; but at such time as this place doth much spue out its filth, as it doth againſt change of weather, these ſteps are hardly seen; or if they be, Men through the diziness of their heads, ſtep besides; and then they are bemired to purpose, notwithſtanding the ſteps be there; but the ground is good when they are once got in at the Gate. 1 Sam. 12. 23.

The Promises of forgiveness and acceptance to life by faith in Christ.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them called him wise Man for coming back; and some called him Fool, for hazarding himself with *Chriſtian*; others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at laſt he got more confidence, and then they all turned their tales, and began to deride poor *Chriſtian* behind his back. And thus much concerning *Pliable*.

Now as Chriſtian was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet juſt as they were crossing the way of each other. The Gentleman's name was Mr.

Mr. Worldly-Wiseman *meets with* Chriſtian.

Worldly-Wiseman, he dwelt in the Town of *Carnal-Policy*, a very great Town, and also hard by, from whence Christian came. This man then meeting with Christian, and having some inckling of him, for Christians setting forth from the City of *Destruction*, was much noised abroad, not only in the Town, where he dwelt, but also it began to be the *Town*-talk in some other places. Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

Talk betwixt Mr. Worldly-Wiseman *and* Christian.

Worl. *How now, good fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl. *Hast thou a Wife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks, I am as if I had none.

1 Cor. 7. 29.

Worl. *Wilt thou hearken to me, if I give thee counsel?*

Chr. If it be good, I will; for I stand in need of good counsel.

Worl. *I would advise thee then, that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.*

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there a man in our Country that can take it off my shoulders; therefore am

I going this way, as I told you, that I may be rid of my burden.

Worl. *Who bid thee go this way to be rid of thy burden?*

Chr. A man that appeared to me to be a very great and honorable person; his name, as I remember is *Evangelist.*

Worl. *I beshrow him for his counsel; there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel: Thou hast met with something (as I perceive) already; for I see the dirt of the* Slough of Dispond *is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou! thou art like to meet with in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger.*

The frame of the heart of young Christians.

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

Worl. *How camest thou by thy burden at first?*

Chr. By reading this Book in my hand.

Worl. *I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.*

Chr. I know what I would obtain; it is ease for my heavy burden.

Worl. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since hadſt thou but patience to hear me, I could direct thee to the obtaining of what thou desireſt, without the dangers that thou in this way wilt run thy self into; yea, and the remedy is at hand. Besides, I will add, that inſtead of those dangers, thou ſhalt meet with much safety, friendship, and content.*

Chr. Pray Sir open this secret to me.

Worl. *Why, in yonder Village,* (*the Village is named* Morality) *there dwells a Gentleman, whose name is* Legality, *a very judicious man* (*and a man of a very good name*) *that has skill to help men off with such burdens as thine are, from their shoulders: yea, to my knowledge he hath done a great deal of good this way: Ai, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayeſt go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is* Civility, *that can do it* (*to speak on*) *as well as the old Gentleman himself: There, I say, thou mayeſt be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayeſt send for thy Wife and Children to thee to this Village, where there are houses now ſtand empty, one of which thou mayeſt have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou ſhalt live by honeſt neighbors, in credit and good fashion.*

Now was *Chriſtian* somewhat at a ſtand, but presently he concluded; if this be true which this Gentleman hath said, my wiſeſt course is to

take his advice, and with that he thus farther spoke.

Chr. Sir, which is my way to this honeſt man's house? *Mount* Sinai.

Worl. *Do you see yonder high hill?*

Chr. Yes, very well.

Worl. By that *Hill* you muſt go, and the firſt house you come at is his.

So *Chriſtian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the *Hill*, it seemed so high, and also that side of it that was next the way side, did hang so much over, that Chriſtian was afraid to venture further, lest the *Hill* should fall on his head: wherefore there he ſtood ſtill, and he wot not what to do. Also his burden, *now*, seemed heavier to him, than while he was in his way. There came also flashes of fire out of the Hill, that made *Chriſtian* afraid that he should be burned: here therefore he swet, and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly-Wisemans* counsel; and with that he saw *Evangeliſt* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangeliſt* drew nearer, and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Chriſtian*.

Christian afraid that Mount Sinai *would fall on his head.*

Exod. 19. 18.
Exod. 19. 16.

Heb. 12. 11.

Evangelist *findeth* Christian *under Mount* Sinai, *and looketh severely upon him.*

Evan. What doeſt thou here? said he, at which word *Chriſtian* knew not what to answer: wherefore, at present he ſtood speechless before him. Then said *Evangeliſt* farther, *Art not thou the man that I found crying without the walls of the City of* Deſtruction?

Evangelist *reasons afresh with* Christian.

Chr. Yes, dear Sir, I am the man.

Evan. *Did not I direct thee the way to the little Wicket-gate?*

Chr. Yes, dear Sir said *Chriſtian.*

Evan. *How is it then that thou art ſo quickly turned aside, for thou art now out of the way?*

Chr. I met with a Gentleman, ſo ſoon as I had got over the *Slough of Dispond*, who perſwaded me, that I might in the *Village* before me, find a man that could take off my burden.

Evan. *What was he?*

Chr. He looked like a Gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: but when I beheld this Hill, and how it hangs over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

Evan. *What ſaid that Gentleman to you?*

Chr. Why, he asked me whither I was going, and I told him.

Evan. *And what ſaid he then?*

Chr. He asked me if I had a Family, and I told him: but, ſaid I, I am ſo loaden with the burden that is on my back, that I cannot take pleaſure in them as formerly.

Evan. *And what ſaid he then?*

Chr. He bid me with ſpeed get rid of my burden, and I told him 'twas eaſe that I ſought: And ſaid I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he ſaid that he would ſhew me a better way, and ſhort, not ſo attended with difficulties, as the way, Sir, that you ſet me: which way, ſaid he, will direct you to a Gentleman's houſe that hath ſkill to take off theſe burdens: So I believed him, and turned out of that way into this, if haply I might be ſoon eaſed of my burden: but when I came to this place, and beheld things as they are, I ſtopped for fear, (as I ſaid) of danger: but I now know not what to do.

Evan. *Then* (ſaid Evangeliſt) *ſtand ſtill a*

little, that I may shew thee the words of God. So he ſtood trembling. *Then* (ſaid Evangeliſt) *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more ſhall not we escape, if we turn away from him that speaketh from Heaven. He ſaid moreover, Now the juſt ſhall live by faith; but if any man draws back, my ſoul ſhall have no pleaſure in him. He alſo did thus apply them, Thou art the man that art running into this miſery, thou haſt began to reject the counſel of the moſt high, and to draw back thy foot from the way of peace, even almoſt to the hazarding of thy perdition.* Heb. 12. 25. Heb. 10. 38.

Then *Chriſtian* fell down at his foot as dead, crying, Woe is me, for I am undone: at the ſight of which *Evangeliſt* caught him by the right hand, ſaying, all manner of ſin and blaſphemies ſhall be forgiven unto men; be not faithleſs, but believing; then did *Chriſtian* again a little revive, and ſtood up trembling, as at firſt, before *Evangeliſt.* Matt. 12. Mark 3.

Then *Evangeliſt* proceeded, ſaying, *Give more earneſt heed to the things that I ſhall tell thee of.* I will now ſhew thee who it was that deluded thee, and who 'twas alſo to whom he ſent thee. The man that met thee, is one *Worldly-Wiſeman*, and rightly is he ſo called; partly, because he favoureth only the Doctrine of this world (therefore he always goes to the Town of *Mortality* to Church) and partly because he loveth that Doctrine beſt, for it saveth him from the Croſs; and because he is of this carnal temper, therefore he ſeeketh to prevent my ways, though right. Now there are three things in this mans counſel that thou muſt utterly abhor. 1 John 4. 5. Gal. 6. 12.

1. His turning thee out of the way.

2. His labouring to render the Croſs odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a *Worldly-Wiseman*. The Lord says, *Strive to enter in at the strait gate*, the gate to which I sent thee; *for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and from the way thereto hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkening to him.

Luke 13. 24.
Matt. 7. 13, 14.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures in Egypt:* besides, the King of Glory hath told thee, that he that will save his life shall lose it: and *he that comes after him, and hates not his father and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple.* I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which the truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Heb. 11. 25, 26.
Mark 8. 35.
John 12. 25.
Matt. 10. 39.
Luke 14. 26.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease being by name *Legality*, is the son of the Bond-woman which now is, and is in bondage with her children, and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage,

Gal. 4. 21, 22, 23, 24, 25, 26, 27.

how canſt thou expect by them to be made free? This *Legality* therefore is not able to ſet thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be: ye cannot be juſtified by the Works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *Worldly-Wiſeman* is an alien, and Mr. *Legality* a cheat: and for his own *Civility*, notwithſtanding his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou haſt heard of this ſottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had ſet thee. After this *Evangeliſt* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Chriſtian ſtood, that made the hair of his flesh ſtand. The words were thus pronounced, *As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Gal. 3. 10.

Now *Chriſtian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr. *Worldly-Wiſeman*, ſtill calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this Gentlemans arguments, flowing only from the flesh, should have that prevalency with him, to forsake the right way. This done, he applied himself again to *Evangeliſt* in words and sense as follows.

Chr. Sir, what think you? is there hopes? may I now go back, and go up to the *Wicket-gate*, shall I not be abandoned for this, and sent back from thence ashamed. I am sorry I have

hearkened to this man's counsel, but may my sin be forgiven.

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths: yet will the man of the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is kindled but a little. Then did *Christian* address himself to go back, and *Evangelist*, after he had kept him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly-Wiseman's* counsel: so in process of time, *Christian* got up to the Gate. Now over the gate there was Written, *Knock* Matt. 7. 8. *and it shall be opened unto you.* He knocked therefore, more then once or twice, saying,

May I now enter here? will he within
Open to sorry me, though I have bin
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.

At last there came a grave Person to the Gate, named *Good-will*, who asked *Who was there? and whence he came? and what he would have?*

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good Will. I am *willing* with all my heart, said he; and with that he opened the Gate.

The Gate will be opened to broken-hearted sinners.

So when *Chriſtian* was ſtepping in, the other gave him a pull; Then ſaid *Chriſtian*, What means that? The other told him, A little diſtance from this Gate, there is erected a ſtrong Caſtle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him ſhoot Arrows at those that come up to this Gate; if happily they may dye before they can enter in. Then ſaid *Chriſtian*, I rejoyce and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

Satan envies those that enter the straight Gate.

Chr. Evangeliſt bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I muſt do.

Good Will. *An open Door is set before thee, and no man can shut it.*

Chr. Now I begin to reap the benefits of my hazzards.

Good Will. *But how is it that you came alone?*

Chr. Because none of my Neighbours saw their danger, as I saw mine.

Good Will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children saw me at the firſt, and called after me to turn again: Also some of my Neighbours ſtood crying, and calling after me to return; but I put my Fingers in mine Ears, and so came on my way.

Good Will. *But did none of them follow you, to perswade you to go back?*

Chr. Yes, both *Obſtinate*, and *Pliable*: But when they saw that they could not prevail, *Obſtinate* went railing back; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Chr. We indeed came both together, until we

came at the Slow of *Dispond*, into the which, we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure further. Wherefore getting out again, on that side next to his own House; he told me, I should possess the brave Countrey alone for him: So he went his way, and I came mine. *He* after *Obſtinate*, and I to this Gate.

A Man may have Company when he sets out for Heaven, and yet go thither alone.

Good Will. Then said *Good Will*, Alass poor Man, is the Cœleſtial Glory of so small eſteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it.

Chr. Truly, said *Chriſtian*, I have said the truth of *Pliable*, and if I should also say the truth of my self, it will appear there is no betterment 'twixt him and my self. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being perswaded thereto by the carnal arguments of one Mr. *Worldly-Wiseman*.

Christian accuseth himself before the man at the Gate.

Good Will. Oh, did he light upon you! what, he would have had you a sought for ease at the hands of Mr. *Legality*; they are both of them a very cheat: but did you take his counsel?

Chr. Yes, as far as I durſt, I went not to find out *Legality*, until I thought that the Mountain that ſtands by his house, would have fallen upon my head: wherefore there I was forced to ſtop.

Good Will. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dasht in pieces.

Chr. Why, truly I do not know what had become of me there, had not *Evangeliſt* happily met me again as I was musing in the midſt of my *dumps*: but 'twas Gods mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more

fit indeed for death by that Mountain, than thus to ſtand talking with my Lord: But O, what a favour is this to me, that yet I am admitted entrance here.

Good Will. We make no objections againſt any, notwithſtanding all that they have done before they come hither, they in no wise are caſt out and therefore, good *Chriſtian*, come a little way with me, and I will teach thee about the way thou muſt go. Look before thee; doſt thou see this narrow way? That is the way thou muſt go. It was caſt up by the Patriarchs, Prophets, Chriſt, his Apoſtles; and it is as ſtraight as a Rule can make it: This is the way thou muſt go. John 6. 37.

Chr. But said *Chriſtian*, *Is there no turnings nor windings by which a Stranger may loose the way?*

Good Will. Yes, there are many ways *Butt* down upon this; and they are Crooked, and Wide: But *thus* thou may'ſt diſtinguish the right from the wrong, *That* only being ſtraight and narrow.

Then I saw in my Dream, That *Chriſtian* asked him further, If he could not help him off with his burden that was upon his back; For as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him; As to the burden, be content to bear it, untill thou comeſt to the place of Deliverance; for there it will fall from thy back it self. *There is no deliverance from the guilt, and burden of sin, but by the death and blood of Christ.*

Then *Chriſtian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gone some diſtance from the Gate, he would come at the House of the *Interpreter*; at whose Door he should knock; and he would shew him excellent things. Then *Chriſtian* took his leave of his Friend, and he again bid him, God speed.

Then he went on, till he came at the House

Christian *comes to the House of the Interpreter.*

of the *Interpreter*, where he knocked over and over: at last one came to the Door, and asked *Who was there?*

Chr. Sir, here is a Travailer, who was bid by an acquaintance of the Good-man of this House, to call here for my profit: I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

Chr. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate, at the head of this way, That if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

He is entertained.

Inter. Then said the *Interpreter*, Come in, I will shew thee that which will be profitable to thee. So he commanded his Man to light the Candle, and bid *Christian* follow him; so he had him into a private Room, and bid his Man open a Door; the which when he had done, *Christian* saw a Picture of a very grave Person hang up against the Wall, and this was the fashion of it. *It had eyes lift up to Heaven, the best of Books in its hand, the Law of Truth was written upon its lips, the World was behind his back; it stood as if it Pleaded with Men, and a Crown of Gold did hang over its head.*

Illumination.

Christian *sees a brave Picture. The fashion of the Picture.*

Chr. *Then said* Christian, *What means this?*

Inter. The Man whose Picture this is, is one of a thousand, he can beget Children, Travel in birth with Children, and Nurse them himself, when they are born. And whereas thou seest him with eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips: it is to shew thee, that his work is

Cor. 4. 15.
Gal. 4. 19.
2 Thess. 2. 7.

to know and unfold dark things to sinners; even as also thou seeſt him ſtand as if he Pleaded with Men: And whereas thou seeſt the World as caſt behind him, and that a Crown hangs over his head; that is, to shew thee that slighting and despising the things that are present, for the love that he hath to his Maſters service, he is sure in the World that comes next to have Glory for his Reward: Now, said the *Interpreter*, I have shewed thee this Picture, firſt, because the Man whose Picture this is, is the only Man, whom the Lord of the Place whither thou art going, hath Authorized, to be thy Guide in all difficult places thou mayeſt meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou haſt seen; leſt in thy Journey, thou meet with some that pretend to lead thee right, but their way goes down to death.

The meaning of the Picture.

Why he shewed him the Picture first.

Then he took him by the hand, and led him into a very large *Parlour* that was full of duſt, because never swept; the which, after he had reviewed a little while, the *Interpreter* called for a man to *sweep*: Now when he began to sweep, the duſt began so abundantly to fly about, that *Chriſtian* had almoſt therewith been choaked: Then said the *Interpreter* to a *Damsel* that ſtood by, Bring hither Water, and sprinkle the Room; which when she had done, was swept and cleansed with pleasure.

Chr. *Then said* Chriſtian, *What means this?*

Inter. The *Interpreter* answered; this Parlor is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *duſt*, is his Original Sin, and inward Corruptions that have defiled the whole Man; He that began to sweep at firſt, is the Law; but She that brought water, and did sprinkle it, is the Gospel: Now,

whereas thou saweſt that so soon as the firſt began to sweep, the duſt did so fly about that the Room by him could not be cleansed, but that thou waſt almoſt choaked therewith. This is to shew thee, that the Law, inſtead of cleansing the heart (by its working) from sin, doth revive, put ſtrength into, and increase it in the soul, as it doth discover and forbid it, but doth not give power to subdue.

Rom. 7. 6.
1 Cor. 15. 56.
Rom. 5. 20.

Again, as thou saweſt the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure: This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou saweſt the Damsel lay the duſt by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the Faith of it; and consequently fit for the King of Glory to inhabit.

John 15. 3.
Eph. 5. 26.
Acts 15. 9.
Rom. 16. 25, 26.
John 15. 13.

He shewed him Passion *and* Patience.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little Room; where sat two little Children, each one in his Chair: The name of the eldeſt was *Passion*, and of the other *Patience*; *Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Chriſtian* asked, What is the reason of the discontent of *Passion?* The *Interpreter* answered, The Governour of them would have him ſtay for his beſt things till the beginning of the next year; but he will have all now: But *Patience* is willing to wait.

Passion *will have all now.*

Patience *is for waiting.*

Then I saw that one came to *Passion*, and brought him a Bag of Treasure, and poured it down at his feet; the which he took up, and rejoyced therein; and withall, laughed *Patience* to scorn: But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

Passion *has his desire.*

And quickly lavishes all away.

Chr. *Then said* Chriſtian *to the* Interpreter, *Expound this matter more fully to me.*

The matter expounded.

Inter. So he said, These two Lads are Figures; *Paſſion*, of the Men of *this* World; and *Patience*, of the Men of *that* which is to come: For as here thou seeſt, *Paſſion will have all now*, this year; that is to say, in *this* World; *So* are the Men of this World: they muſt have all their good things now, they cannot ſtay till next *Year*; that is, untill the *next* World, for their Portion of good. That Proverb, *A Bird in the Hand is worth two in the Bush*, is of more Authority with them, then are all the Divine Teſtimonies of the good of the World to come. But as thou saweſt, that he had quickly lavished all away, and had presently left him, nothing but Raggs; So will it be with all such Men at the end of this World.

The Worldly Man for a Bird in the hand.

Chr. *Then said* Chriſtian, *Now I see that* Patience *has the beſt Wisdom; and that upon many accounts.* 1. *Because he ſtays for the beſt things.* 2. *And also because he will have the Glory of* His, *when the other hath nothing but Raggs.*

Patience *had the best Wisdom.*

Inter. Nay, you may add another; to wit, The glory of the *next* World will never wear out; but these are suddenly gone. Therefore *Paſſion* had not so much reason to laugh at *Patience*, because he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, because he had his beſt things *laſt*; for *firſt* muſt give place to *laſt*, because *laſt* muſt have his time to come, but *laſt* gives place to *nothing*; for there is not another to succeed: he therefore that hath his Portion *firſt*, muſt needs have a time to spend it; but he that has his Portion *laſt*, muſt have it laſtingly. Therefore it is said of *Dives*, *In thy lifetime thou hadeſt, or receivedeſt thy good things, and likewise* Lazarus *evil things; But now he is comforted, and thou art tormented.*

Things that are first must give place, but things that are last, are lasting.

Luke 16. Dives *had his good things first.*

Chr. *Then I perceive, 'tis not best to covet things that are* now; *but to wait for things to* come.

2 Cor. 4. 18. *The first things are but Temporal.*

Inter. You say the Truth; *For the things that are seen, are* Temporal; *but the things that are not seen, are* Eternal: But though this be so; yet since things present, and our fleshly appetite, *are such near Neighbours one to another;* and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it always, casting much Water upon it to quench it: Yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, but secretly, into the fire. Then said *Christian*, *What means this?* The *Interpreter* answered, This is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his People prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

2 Cor. 12. 9.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a ſtately Palace, beautiful to behold; at the ſight of which, *Chriſtian* was greatly delighted; he ſaw also upon the top thereof, certain Persons walked, who were cloathed all in Gold. Then ſaid *Chriſtian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door ſtood a great Company of men, as desirous to go in, but durſt not. There also sat a Man, at a little diſtance from the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the doorway, ſtood many Men in Armour to keep it; being resolved to do to the Man that would enter, what hurt and mischief they could. Now was *Chriſtian* somwhat in a muse: at laſt, when every Man ſtarted back for fear of the Armed Men; *Chriſtian* saw a Man of a very ſtout countenance come up to the man that sat there to write; saying, Set down my name, Sir; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the Armed Men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking moſt fiercely; so, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of the Three that walked upon the top of the Palace. Acts 14. 22.

Come in, Come in;
Eternal Glory thou ſhalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay ſtay (said the *Interpreter*,) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a Man in an Iron Cage.

Despair like an Iron Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What waſt thou once?*

Man. The *Man* said, I was once a fair and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœleſtial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how cameſt thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my luſts; I sinned againſt the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone: I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Interpreter?* Nay, said *Christian*, pray Sir, do you.

Inter. Then said the *Interpreter*, *Is there no hope but you must be kept in this Iron Cage of Despair?*

Man. No, none at all.

Inter. *Why? the Son of the Blessed is very pitiful.*

Man. I have Crucified him to my self, a fresh. I have despised his Person, I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite to the Spirit of Grace: Therefore I have shut my self out of all the Promises; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgement, which shall devour me as an Adversary. Heb. 6. 6. Luke 19. 14. Heb. 10. 28, 29.

Inter. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the injoyment of which, I did then promise my self much delight: but now even every one of those things also bite me, and gnaw me like a burning worm.

Inter. *But canst thou not now repent and turn?*

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the World let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this mans misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful; God

help me to watch and be sober; and to pray, that I may shun the causes of this mans misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one a rising out of Bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing, So he began, and said: This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate; upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens was on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgement;* and with that, the Rocks rent, the Graves opened, & the Dead that were therein, came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book; and bid the World draw near. Yet there was by reason of a Fiery flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud; *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake;* and with that, the Bottomless

1 Cor. 15.
1 Thess. 4.
Jude 15.
2 Thess. 1. 8.
John 5. 28.
Rev. 20. 11, 12, 13, 14.
Is. 26. 21.
Mic. 7. 16, 17.
Ps. 5. 1, 2, 3.
Dan. 7. 10.

Matt. 3. 12.
Matt. 13. 30.
Mal. 4. 1.

pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner Smoak, and Coals of fire, with hideous noises. It was also said to the same persons; *Gather my Wheat into my Garner.* And with that I saw many catch't up and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not; for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep. 1 Thess. 4. 16, 17. Rom. 2. 14, 15.

Chr. *But what was it that made you so fraid of this sight?*

Man. Why I thought that the day of Judgement was come, and that I was not ready for it: but this frighted me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too within afflicted me; and as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

Chr. Yes, and they put me in *hope* and *fear.*

Inter. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare, and profitable;
Things pleasant, dreadful, things to make me stable

In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called *Salvation*. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back; and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

When God releases us of our guilt and burden, we are as those that leap for joy.

Then was *Christian* glad and lightsom, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*: so the first said to him, *Thy sins be forgiven.* The second, stript him of his Rags, and cloathed him with change of Raiment. The third also set a mark in his fore-head, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate: so they went their way. Then *Christian*

Zech. 12. 10.

gave three leaps for joy, and went out singing,

Thus far did I come loaden with my sin;
Nor could ought ease the grief that I was in,
Till I came hither: What a place is this!
Muſt here be the beginning of my bliss!
Muſt here the burden fall from off my back?
Muſt here the ſtrings that bound it to me, crack?
Bleſt Croſs! bleſt Sepulcher! bleſt rather be
The Man that there was put to ſhame for me.

A Christian can sing tho alone, when God doth give him the joy of his heart.

I saw then in my Dream that he went on thus, even untill he came at a bottom, where he saw, a little out of the way, three Men faſt asleep with Fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption*.

Simple, Sloth, and *Presumption.*

Chriſtian then seeing them lye in this case, went to them, if peradventure he might awake them. And cryed, You are like them that sleep on the top of a Maſt, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore and come away, be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a roaring Lion comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: *Simple* said, *I see no danger; Sloth* said, *Yet a little more sleep:* and *Presumption* said, *Every Fatt muſt ſtand upon his own bottom, what is the answer else that I should give thee?* And so *they* lay down to sleep again, and *Chriſtian* went on his way.

There is no perswasion will do, if God openeth not the eyes.

Yet was he troubled to think, That men in that danger should so little eſteem the kindness of him that so freely offered to help them; both by awakening of them, counselling of them, and proffering to help them off with their Irons.

And as he was troubled there-about, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up a pace to him. The name of the one was *Formaliſt*, and the name of the other *Hypocriſie*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. *Gentlemen, Whence came you, and whither do you go?*

Form. and *Hyp.* We were born in the Land of Vain-glory, and are going for praise to Mount *Sion.*

Chr. *Why came you not in at the Gate which ſtandeth at the beginning of the way? Know you not that it is written. That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?*

John 10. 1.

Form. and *Hyp.* They said, That to go to the Gate for entrance, was by all their Countrey-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over as they had done.

Chr. *But will it not be counted a Trespass, againſt the Lord of the City whither we are bound, thus to violate his revealed will?*

They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

Form. and *Hyp.* They told him, That as for that, he needed not to trouble his head there-about: for what they did, they had cuſtom for; and could produce, if need were, Teſtimony that would witness it, for more then a thousand years.

Chr. *But, said* Chriſtian, *Will your Practice ſtand a Trial at Law?*

Form. & *Hyp.* They told him, That Cuſtom, it being of so long a ſtanding, as above a thousand years, would doubtless now be admitted as a thing legal, by any Impartial Judge. And besides, said they, so be we get into the

way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way, that came tumbling over the wall: Wherein now is thy condition better then ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves without his direction, and shall go out by your selves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian*, That, as to *Laws and Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the Coat that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By Laws and Ordinances, you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one

Gal. 2. 16.

Christian *has got his Lords Coat on his back, and is comforted therewith, he is comforted also with his Mark, and his Roll.*

of my Lords most intimate Associates, fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them, because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other and *laughed*. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that somtimes sighingly, and somtimes comfortably: also he would be often reading in the Roll that one of the shining ones gave him, by which he was refreshed.

He comes to the hill Difficulty.

I beheld then, that they all went on till they came to the foot of an Hill, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the Spring and drank thereof to refresh himself, and then began to go up the Hill; saying,

This Hill though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up, Heart; lets neither faint nor fear:
Better, tho' difficult, th' right way to go,
Then wrong, though easie, where the end is wo.

The other two also came to the foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go;

and supposing also, that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those ways (now the name of one of those ways was *Danger*, and the name of the other *Destruction*). So the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rise no more.

The danger of turning out of the way.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill, was a pleasant *Arbour*, made by the Lord of the Hill, for the refreshment of weary Travailers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him & awaked him saying, *Go to the Ant, thou sluggard, consider her ways and be wise:* and with that *Christian* suddenly started up, and sped him on his way, and went a pace till he came to the top of the Hill.

A ward of grace.

He that sleeps is a loser.

Now when he was got up to the top of the Hill, there came two Men running against him amain; the name of the one was *Timorus*, and the name of the other *Mistrust*. To whom

Christian said, Sirs, what's the matter you run the wrong way? *Timorus* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lye a couple of Lyons in the way, whether sleeping or wakeing we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Countrey, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture: To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorus* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt and found it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Cœlestial City. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbour* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? somtimes he sighed, somtimes he wept, and often times he chid himself,

Christian *missed his Roll, wherein he used to take Comfort.*

for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back; carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbour*, where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even a fresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched man that I am*, that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the *Arbour* again, where for a while he sat down and wept, but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch't up, and put it into his bosom; but who can tell how joyful this Man was, when he had gotten his Roll again! For this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his

Christian *bewails his foolish sleeping.* Rev. 2. 2.

bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook him self again to his Journey. But Oh how nimbly now, did he go up the reſt of the Hill! Yet before he got up, the Sun went down upon *Chriſtian*; and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself: *Ah thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I muſt walk without the Sun, darkness muſt cover the path of my feet, and I muſt hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembered the ſtory that *Miſtruſt* and *Timorus* told him of, how they were frighted with the sight of the Lions. Then said *Chriſtian* to himself again, These Beaſts range in the night for their prey, and if they should meet with me in the dark, how should I shift them! how should I escape being by them torn pieces? Thus he went on his way, but while he was thus bewayling his unhappy miscarriage, he lift up his eyes, and behold there was a very ſtately Palace before him, the name whereof was *Beautiful*, and it ſtood juſt by the High-way side.

So I saw in my Dream, that he made haſte and went forward, that if possible he might get Lodging there; now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Miſtruſt* and *Timorus*, were driven back by. (The Lions were Chained, but he saw not the Chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before
Mark 13. him: But the *Porter* at the Lodge, whose Name

is *Watchful*, perceiving that *Chriſtian* made a halt, as if he would go back, cried unto him, saying, Is thy ſtrength ſo small? fear not the Lions, for they are Chained: and are placed there for trial of faith where it is; and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

Then I ſaw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*; he heard them roar, but they did him no harm. Then he clapt his hands, and went on, till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, What houſe is this? and may I lodge here to night? The *Porter* anſwered, This Houſe was built by the Lord of the Hill: and he built it for the relief and ſecurity of Pilgrims. The *Porter* alſo asked whence he was, and whither he was going?

Chr. I am come from the City of *Deſtruction*, and am going to Mount *Zion*, but because the Sun is now ſet, I deſire, if I may, to lodge here to night.

Por. *What is your name?*

Chr. My name is now *Chriſtian*; but my name at the firſt was *Graceleſs*: I came of the Race of *Japhet*, whom God will perſwade to dwell in the Tents of *Shem*.

Por. *But how doth it happen that you come ſo late, the Sun is ſet?*

Chr. I had been here ſooner, but that, wretched man that I am! I ſlept in the *Arbour* that ſtands on the Hill ſide; nay, I had notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my Evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced

with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the reſt of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which, came out at the door of the House, a Grave and Beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Deſtruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after discourse had with him, mayeſt do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going, and he told her. She asked him also, how he got into the way, and he told her; Then she asked him, What he had seen, and met with in the way, and he told her; and laſt, she asked his name, so he said, It is *Chriſtian*; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water ſtood in her eyes: And after a little pause, she said, I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the House, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he

bowed his head, and followed them into the House. So when he was come in, and set down, they gave him somthing to drink; and consented together that until supper was ready, some one or two of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety*, and *Prudence*, to discourse with him; and thus they began.

Piety. *Come good* Christian, *since we have been so loving to you, to receive you into our House this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake yourself to a Pilgrim's life.*

How Christian *was driven out of his own Countrey.*

Chr. I was driven out of my Native Countrey, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

Piety. *But how did it happen that you came out of your Countrey this way?*

Chr. It was as God would have it, for when I was under the fears of destruction, I did not know whither to go; but by chance there came a Man, even to me, (as I was trembling and weeping) whose name is *Evangelist*, and he directed me to the Wicket-Gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

How he got into the Way to Sion.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three things, *to wit*, How Christ, in despite of Satan, maintains his work

A rehersal of what he saw in the way.

of Grace in the heart; how the Man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgement was come.

Piety. *Why? Did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was. I thought it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the House of the Interpreter?*

Chr. No, he took me and had me where he shewed me a ſtately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the armed men that ſtood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I could have ſtaid at that good Man's house a twelve-month, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a weary burden) but then it fell down from off me. 'Twas a ſtrange thing to me, for I never saw such a thing before: Yea, and while I ſtood looking up, (for then I could not forbear looking) three ſhining ones came to me: one of them teſtified that my sins were forgiven me; another ſtript me of my Rags, and gave me this Broidred Coat which you see; and the third set the mark which you see, in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom).

Piety. *But you saw more then this, did you not?*

Chr. The things that I have told you were

the best: yet some other small matters I saw, as namely I saw three Men, *Simple*, *Sloth*, and *Presumption*, lye a sleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them! I also saw *Formalist* and *Hypocrisie* come tumbling over the wall, to go, as they pretended, to *Sion*, but they were quickly lost; even as I my self did tell them, but they would not believe: but, above all, I found it *hard* work to get up this Hill, and as *hard* to come by the Lions mouths; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

Pru. *Do you not think somtimes of the Countrey from whence you came?*

Chr. Yes, but with much shame and detestation; *Truly, if I had been mindful of that Countrey from whence I came out, I might have had opportunity to have returned, but now I desire a better Countrey, that is, an Heavenly.*

Christian's *thoughts of his Native Countrey.* Heb. 11. 15, 16.

Pru. *Do you not yet bear away with you some of the things that then you were conversant withal?*

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations; with which all my Countrey-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Christian *distasted with carnal cogitations.*

Christian's *choice.*

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity.*

Christian's *golden hours.*

Chr. Yes, but that is but seldom; but they are to me Golden hours, in which such things happens to me.

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

How Christian *gets power against his corruptions.*

Chr. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my Broidered Coat, that will do it; also when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. *And what is it that makes you so desirous to go to Mount* Zion?

Why Christian *would be at Mount* Zion.

Chr. Why, there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me, an anoiance to me; there they say there is no death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry *Holy, Holy, Holy.*

Charity *discourses him.*

Then said *Charity* to *Christian*, *Have you a family? are you a married man?*

Chr. I have a Wife and four small Children.

Cha. *And why did you not bring them along with you?*

Christian's *love to his Wife and Children.*

Chr. Then *Christian* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.*

Gen. 19. 14.

Chr. So I did, and told them also what God had shewed to me of the destruction of our City;

but I seemed to them as one that mocked, and they believed me not.

Cha. *And did you pray to God that he would bless your counsel to them?*

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Cha. *But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?*

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Christian's fears of perishing might be read in his very countenance.

Cha. *But what could they say for themselves why they came not?*

Chr. Why, my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

The cause why his Wife and Children did not go with him.

Cha. *But did you not with your vain life, damp all that you by words used by way of perswasion to bring them away with you?*

Chr. Indeed I cannot commend my life; for I am conscious to my self of many failings: therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good: Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied my self of sins (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they

Christian's good conversation before his Wife and Children.

saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

1 John 3. 12. Christian *clear of their blood if they perish.*

Cha. *Indeed* Cain *hated his Brother, because his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.*

Ezek. 3. 19.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished with fat things, and with Wine that was well refined; and all their talk at the Table, was about the Lord of the Hill: As namely, about what he had done, and wherefore he did what he did, and why he had builded that House: and by what they said, I perceived that he had been a *great Warriour*, and had fought with and slain him that had the power of death, but not without great danger to himself, which made me love him the more.

What Christian *had to his supper.*

Their talk at supper time.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Countrey. And besides, there were some of them of the Household that said, they had seen and spoke with him since he did dye on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, That he

would not dwell in the Mountain of *Zion* alone. They said moreover, That he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dunghil. *Christ makes Princes of Beggars.*

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest. The Pilgrim they laid in a large upper Chamber, whose window opened towards the Sun rising; the name of the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang, Christian's *Bed-chamber.*

Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are!
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven.

So in the Morning they all got up, and after some more discourse, they told him that he should not depart, till they had shewed him the *Rarities* of that place. And first they had him into the Study, where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the Pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days nor decaies of Nature, be dissolved. Christian *had into the Study, and what he saw there.*

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Heb. 11. 33, 34.

Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view. As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

Christian *had into the Armory.*

The next day they took him and had him into the Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

Christian *is made to see Ancient things.*

They also shewed him some of the Engines with which some of his Servants had done wonderful things. They shewed him *Moses* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamger* slew six hundred men. They shewed him also the Jaw bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*: and the Sword also with which their Lord will kill the Man of

Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also, and then said they, we will, if the day be clear, shew you the delectable Mountains; which they said, would yet further add to his comfort; because they were nearer the desired Haven, then the place where at present he was. So he consented and staid. When the Morning was up, they had him to the top of the House, and bid him look South, so he did; and behold at a great distance he saw a most pleasant Mountainous Countrey, beautiful with Woods, Vinyards, Fruits of all sorts, Flowers also; Springs and Fountains, very delectable to behold. Then he asked the name of the Countrey, they said it was *Immanuels Land*: and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou maist see to the Gate of the Cœlestial City, as the Shepheards that live there will make appear.

Christian *shewed the delectable Mountains.*

Is. 33. 16, 17.

Now he bethought himself of setting forward, and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus acoutred walketh out with his friends to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by, Then the *Porter* answered, Yes.

Christian *sets forward.*

Christian *sent away Armed.*

Chr. Pray did you know him?

Por. I asked his name, and he told me it was *Faithful.*

Chr. O, said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before?

Por. He is got by this time below the Hill.

How Christian *and the Porter greet at parting.*

Chr. Well, said *Christian*, good Porter the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, As it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence*, so it is; for it is an hard matter for a man to go down into the valley of *Humiliation*, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or too.

Then I saw in my Dream, that these good Companions, when *Christian* was gone down to the bottom of the Hill, gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whither to go back, or to stand his ground. But he considered again, that he had no Armour for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with

his Darts; therefore he resolved to venture, and stand his ground. For thought he, had I no more in mine eye, then the saving of my life, 'twould be the best way to stand.

Christian's *resolution at the approach of* Apollyon.

So he went on, and *Apollyon* met him; now the Monster was hidious to behold, he was cloathed with scales like a Fish (and they are his pride) he had Wings like a Dragon, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you and whither are you bound?*

Chr. I come from the City of *Destruction*, which is the place of all evil, and am going to the City of *Zion*.

Discourse betwixt Christian *and* Apollyon.

Apol. *By this I perceive thou art one of my Subjects, for all that Countrey is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope thou maiest do me more service, I would strike thee now at one blow to the ground.*

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could not live on, *for the Wages of Sin is death;* therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend my self.

Apol. *There is no Prince that will thus lightly lose his Subjects; neither will I as yet lose thee. But since thou complainest of thy service and wages be content to go back; what our Countrey will afford, I do here promise to give thee.*

Apollyon's *flattery.*

Chr. But I have let my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apollyon *undervalues Christ's service.*

Apol. *Thou hast done in this, according to the Proverb, changed a bad for a worse: but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so to, and all shall be well.*

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apollyon *pretends to be merciful.*

Apol. *Thou didest the same to me, and yet I am willing to pass by all, if now thou will turn again, and go back.*

Chr. What I promised thee was in my nonage; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Countrey better then thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apollyon *pleads the grievous ends of* Christians *to diswade* Christian *from persisting in his way.*

Apol. *Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful deaths! and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them, and so I will deliver thee.*

Chr. His forbearing at present to deliver

them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayeſt they come too, that is moſt glorious in their account: For for present deliverance, they do not much expect it; for they ſtay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou haſt already been unfaithful in thy service to him, and how doſt thou think to receive wages of him?*

Chr. Wherein, O *Apollyon*, have I been unfaithful to him.

Apollyon *pleads* Christian's *infirmities against him.*

Apol. *Thou didſt faint at firſt setting out, when thou waſt almoſt choked in the Gulf of Dispond. Thou diddeſt attempt wrong ways to be rid of thy burden whereas thou shouldeſt have ſtayed till thy Prince had taken it off: Thou didſt sinfully sleep and loose thy choice thing: thou waſt also almoſt perswaded to go back, at the sight of the Lions; and when thou talkeſt of thy Journey, and of what thou haſt heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayeſt or doeſt.*

Chr. All this is true, and much more, which thou haſt left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Countrey, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apollyon *in a rage falls upon* Christian.

Apol. Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince: I hate his Person, his Laws, and People: I am come out on purpose to withſtand thee.*

Chr. Apollyon beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* ſtrodled quite over the

whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to dye, for I swear thou shalt go no further, here will I spill thy soul; and with that, he threw a flaming Dart at his breſt, but *Chriſtian* had a Shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Chriſtian* draw, for he saw 'twas time to beſtir him; and *Apollyon* as faſt made at him, throwing Darts as thick as Hail; by the which, notwithſtanding all that *Chriſtian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot; this made *Chriſtian* give a little back: *Apollyon* therefore followed his work amain, and *Chriſtian* again took courage, and reſiſted as manfully as he could. This sore Combat laſted for above half a day, even till *Chriſtian* was almoſt quite spent. For you muſt know that *Chriſtian* by reason of his wounds, muſt needs grow weaker and weaker.

Christian *wounded in his understanding, faith and conversation.*

Then *Apollyon* espying his opportunity, began to gather up close to *Chriſtian*, and wreſtling with him, gave him a dreadful fall; and with that, *Chriſtian's* Sword flew out of his hand. Then said *Apollion*, *I am sure of thee now*; and with that, he had almoſt preſt him to death, so that *Chriſtian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his laſt blow, thereby to make a full end of this good Man, *Chriſtian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoyce not againſt me, O mine Enemy! when I fall, I shall arise*; and with that, gave him a deadly thruſt, which made him give back, as one that had received his mortal wound: *Chriſtian* perceiving that, made at him again, saying, *Nay, in all these things we are more than Conquerours.* And with that, *Apollyon* spread forth his Dragons

Apollyon *casteth down to the ground the* Christian.

Christian's *victory over* Apollyon.

wings, and sped him away, that *Christian* for a season saw him no more. James 4. 7.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans brast from *Christian's* heart. I never saw him all the while, give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edged Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest sight that ever I saw. *A brief relation of the Combat by the spectator.*

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying, Christian *gives God thanks for deliverance.*

Great Beelzebub, *the Captain of this Fiend,*
Design'd my ruin; therefore to this end
He sent him harnest out, and he with rage
That Hellish was, did fiercely me Ingage:
But blessed Michael *helped me, and I*
By dint of Sword did quickly make him flye;
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Then there came to him an hand, with some of the leaves of the Tree of Life, the which *Christian* took, and applyed to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand, for he said, I know not but some other Enemy may be at hand. But he Christian *goes on his Journey with his Sword drawn in his hand.*

met with no other affront from *Apollyon*, quite through this Valley.

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it: Now this Valley is a very solitary place. The Prophet *Jeremiah* thus describes it, *A Wilderness, a Land of desarts, and of Pits, a Land of drought, and of the shadow of death, a Land that no man* (but a Christian) *passeth through, and where no man dwelt.*

Jer. 2. 6.

Now here *Christian* was worse put to it then in his fight with *Apollyon*, as by the sequel you shall see.

The children of the Spies go back.

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, Children of them that brought up an evil report of the good Land, making haste to go back: to whom *Christian* spake as follows.

Chr. *Whither are you going?*

Men. They said, Back, back; and would have you to do so too, if either life or peace is prized by you.

Chr. *Why? what's the matter? said* Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

Chr. *But what have you met with, said* Christian?

Ps. 44. 19.
Ps. 107. 10.

Men. Why we were almost in the Valley of the shadow of death, but that by good hap we looked before us, and saw the danger before we came to it.

Chr. *But what have you seen, said* Christian?

Men. Seen! why the valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery; who there sat bound in affliction and Irons: and over that Valley hangs the discouraging Clouds of confusion, death also doth always spread his wings over it: in a word, it is every whit dreadful, being utterly without Order. Job 3. 5. Job 10. 22.

Chr. Then said Christian, *I perceive not yet, by what you have said, but that this is my way to the desired Haven.* Jer. 2. 6.

Men. Be it thy way, we will not chuse it for ours; so they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; That Ditch is it into which the blind have led the blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good Man falls, he can find no bottom for his foot to stand on; Into that Quagg *King* David *once did fall*, and had no doubt therein been smothered, had not He that is able, pluckt him out. Ps. 69. 14.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for besides the dangers mentioned

above, the path-way was here so dark, that oft times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midſt of this Valley, I perceived the mouth of Hell to be, and it ſtood also hard by the way side: Now thought *Chriſtian*, what shall I do? And ever and anon the flame and smoak would come out in such abundance, with sparks and hideous noises, (things that cared not for *Chriſtian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called *All-prayer*, so he cried in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he ſtopt, and began to muse what he had beſt to do. Somtimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more, then for to go forward, so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer, but when they were come even almoſt at him, he cried out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God;* so they gave back, and came no further.

Eph. 6. 18. Ps. 116. 3.

Christian *put to a stand, but for a while.*

One thing I would not let slip, I took notice

that now poor *Christian* was so confounded, that he did not know his own voice: and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet could he have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

Christian *made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.*

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shaddow of death, I will fear none ill, for thou art with me.* Ps. 23. 4.

Then was he glad, and that for these reasons:

First, Because he gathered from thence that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason of the impediment that attends this place, I cannot perceive it. Job 9. 10.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer, for that he thought himself to be alone: And by and by, the day broke; then said *Christian*, *He hath turned the shadow of death into the morning.* Amos 5. 8.

Now morning being come, he looked back,

Christian *glad at break of day.*

not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which lay betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off, for after break of day, they came not nigh; yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, tho he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that tho the first part of the Valley of the Shadow of death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep holes and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.*

Job 29. 3.

In this light therefore, he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: And while I

was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, *&c.* lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger dayes, grown so crazy, and stiff in his joynts, that he can now do little more then sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man*, that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned:* but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*,

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed bee
That hand that from it hath delivered me!
Dangers in Darkness, Devils, Hell and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and cast down:
But since I live, let JESUS wear the Crown.

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there

therefore *Chriſtian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Chriſtian* aloud, Ho, ho, So-ho; ſtay and I will be your Companion. At that *Faithful* looked behind him, to whom *Chriſtian* cried again, Stay, ſtay, till I come up to you: but *Faithful* answered, *No*, I am upon my life, and the Avenger of Blood is behind me. At this *Chriſtian* was somwhat moved, and putting to all his ſtrength, he quickly got up with *Faithful*, and did also over-run him, so the *laſt was firſt*. Then did *Chriſtian* vain-gloriously smile, because he had gotten the ſtart of his Brother: but not taking good heed to his feet, he suddenly ſtumbled and fell, and could not rise again, untill *Faithful* came up to help him.

Christian *overtakes* Faithful.

Christian's *fall, makes* Faithful *and he go lovingly together.*

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus *Chriſtian* began.

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you; and that God has so tempered our ſpirits, that we can walk as Companions in this ſo pleaſant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the ſtart of me; wherefore I was forced to come thus much of the way alone.

Chr. *How long did you ſtay in the City of* Deſtruction, *before you ſet out after me on your Pilgrimage?*

Faith. Till I could ſtay no longer; for there was great talk presently after you was gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Their talk about the Countrey from whence they came.

Chr. *What! Did your Neighbours talk ſo?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made mine escape.

Chr. *Did you hear no talk of Neighbour* Pliable?

Faith. Yes *Christian*, I heard that he followed you till he came at the Slough of *Dispond*; where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedabled with that kind of dirt.

Chr. *And what said the Neighbours to him?*

How Pliable *was accounted of when he got home.*

Faith. He hath since his going back been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse then if he had never gone out of the City.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh, they say, Hang him, he is a Turn-Coat, he was not true to his profession. I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way. Jer. 29. 18, 19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

The Dog and Sow.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the*

overthrow of the City, for it is happened to him, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was Washed to her wallowing in the mire.

Faith. They are my fears of him too: But who can hinder that which will be?

Well Neighbour *Faithful*, said *Christian*, let us leave him; and talk of things that more immediately concern our selves. *Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.*

Faith. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.

Faithfull *assaulted by* Wanton.

Chr. *'Twas well you escaped her Net;* Joseph *was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?*

Faith. You cannot think (but that you know somthing) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good conscience.*

Faith. You know what I mean, all carnal and fleshly content.

Prov. 22. 14.

Chr. *Thank God you have escaped her: The abhorred of the Lord shall fall into her Ditch.*

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. *Why, I tro you did not consent to her desires?*

Prov. 5. 5. Job 31. 1.

Faith. No, not to defile my self; for I remembred an old writing that I had seen, which saith, *Her steps take hold of Hell.* So I shut mine eyes,

because I would not be bewitched with her looks: then she railed on me, and I went my way.

Chr. *Did you meet with no other assault as you came?*

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him, That I was a Pilgrim, going to the Cœleſtial City: Then said the Old Man, *Thou lookeſt like an honeſt fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I asked him his name, and where he dwelt? He said his name was *Adam the firſt, and do dwell in the Town of Deceit.* I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights; and his wages, that I should be his Heir at laſt.* I further asked him, What House he kept, and what other Servants he had? so he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked, If he had any children? He said that he had but three Daughters, *The luſts of the flesh, the luſts of the eyes, and the pride of life*, and that I should marry them all, if I would. Then I asked, How long time he would have me live with him? And he told me, *As long as he lived himself.*

He is assaulted by Adam *the firſt.*

Eph. 4. 22.

1 John 2. 16.

Chr. *Well, and what conclusion came the* Old Man, *and you to, at laſt?*

Faith. Why, at firſt, I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; But looking in his forehead as I talked with him, I saw there written, *Put off the Old Man with his deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul: So I turned to go away from him: But just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself; This made me cry *O wretched Man!* So I went on my way up the Hill.

Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. *Just there*, said *Christian*, *did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.*

Faith. But good Brother hear me out: So soon as the Man over-took me, he was but a word and a blow: for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first;* and with that, he strook me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when I came to my self again, I cried him mercy; but he said, I know not to show mercy, and with that knockt me down again. He had doubtless made a hand of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear?*

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands, and

his side; then I concluded that he was our Lord. So I went up the Hill.

Chr. *That Man that overtook you, was Moses, he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.* *The temper of* Moses.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my House over my head, if I staid there.

Chr. *But did not you see the House that stood there on the top of that Hill, on the side of which* Moses *met you?*

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were a sleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish you had called at the House; for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of* Humility?

Faith. Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to disobey all my Friends, as Pride, Arogancy, Self-Conceit, worldly Glory, with others, who he knew, as he said, would be very much offended, if I made such a Fool of my self, as to wade through this Valley. Faithfull *assaulted by* Discontent.

Chr. *Well, and how did you answer him?* Faithful's *answer to* Discontent.

Faith. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations,

according to the flesh) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now, no more than if they had never been of my Linage; I told him moreover, That as to this Valley, he had quite miss-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wiseſt, then chuse that which he eſteemed moſt worth our affections.

He is assaulted with Shame.

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with *Shame*; But of all the Men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after a little argumentation, (and some what else) but this bold faced *Shame*, would never have done.

Chr. *Why, what did he say to you?*

Faith. What! why he objected againſt Religion it self; he said it was a pitiful low sneaking business for a Man to mind Religion; he said that a tender conscience was an un-manly thing, and that for a Man to watch over his words and ways, so as to tye up himself from that hectoring liberty, that the brave spirits of the times accuſtom themselves unto, would make me the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body else knows what.* He moreover objected the base and low eſtate and condition of those that were chiefly the Pilgrims of the times; in which they lived, also their ignorance, and want of underſtanding in all natural Science. Yea, he did hold me to it at that rate also, about a great

1 Cor. 1. 26.
1 Cor. 3. 18.

Phil. 3. 7, 8.

many more things then here I relate; as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make reſtitution where I had taken from any: he said also that Religion made a man grow ſtrange to the great, because of a few vices (which he called by finer names) and made him own and reſpect the base, because of the same Religious fraternity. And is not this, said he, a *shame?*

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the firſt. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch't it up, and had almoſt beat me quite off. But at laſt I began to consider, *That that which is highly eſteemed among Men, is had in abomination with God.* And I thought again, This *Shame* tells me what men are, but it tells me nothing what God, or the word of God is. And I thought moreover, That at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Higheſt. Therefore thought I, what God says, is beſt, is beſt, though all the Men in the world are againſt it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wiseſt; and that the poor that loveth Chriſt, is richer then the greateſt Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee againſt my Soveraign Lord? How then shall I look him in the face at his coming? Should I now be *ashamed* of his ways Mark 8. 38.

and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this *importunate* one.

The tryals that those men do meet withal
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or somtime else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like men.

Chr. *I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayst, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him: for notwithstanding all his Bravadoes, he promoteth the Fool, and none else.* The Wise shall Inherit Glory,
Prov. 3. 35. *said* Solomon, but shame shall be the promotion of Fools.

Faith. *I think we must cry to him for help against shame, that would have us be valiant for the Truth upon the Earth.*

Chr. *You say true. But did you meet no body else in that Valley?*

Faith. No, not I, for I had Sun-shine all the

rest of the way, through that, and also through the Valley of the shadow of death.

Chr. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me; especially when he got me down, and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me, *He was sure of me:* but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should a been killed there, over, and over; But at last, day brake, and the Sun rise, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose name is *Talkative*, walking at a distance besides them, (for in this place, there was room enough for them all to walk). *He was a tall Man, and somthing more comely at a distance then at hand.* To this Man *Faithful* addressed himself in this manner. Talkative *described.*

Faith. *Friend, Whither away? Are you going to the Heavenly Countrey?*

Talk. I am going to that same place.

Faith. *That is well: Then I hope we may have your good Company.*

Talk. With a very good will, will I be your Companion.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.* Faithful *and* Talkative *enter discourse.*

Talk. To talk of things that are good, to me

is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time, (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Talkative's *dislike of bad discourse.*

Faith. *That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?*

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: If a man doth delight to talk of the History or the Mystery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where shall he find things Recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk, should be that which we design.*

Talk. That it is that I said: for to *talk* of such things is most profitable, for by so doing, a Man may get knowledge of many things, as of the vanity of earthly things, and the befit of things above: (thus in general) but more particularly, By this a man may learn the necessity of the Newbirth, the insufficiency of our works, the need of Christ's righteousness, *&c.* Besides, by this a man may learn by *talk*, what it is to repent, to believe, to pray, to suffer, or the like: by this also a Man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a Man may learn to

Talkative's *fine discourse.*

refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life: but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, Heavenly knowledge of these, is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All this I know very well, for a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

O brave Talkative.

Faith. *Well then, said* Faithful, *what is that one thing, that we shall at this time found our discourse upon?*

Talk. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred, or things Prophanes; things past, or things to come; things forraign, or things at home; things more Essential, or things Circumstantial: provided that all be done to our profit.

O brave Talkative.

Faith. Now did *Faithful* begin to wonder; *and stepping to* Christian, (*for he walked all this while by himself,*) *he said to him,* (*but softly*) *What a brave Companion have we got! Surely this man will make a very excellent Pilgrim.*

Faithful *beguiled by* Talkative.

Chr. At this *Christian* modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

Faith. *Do you know him then?*

Chr. Know him! Yes, better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that you should be a ſtranger to him, only I consider that our Town is large.

Faith. *Whose Son is he? And whereabout doth he dwell?*

Chr. He is the Son of one *Saywell*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*: and notwithſtanding his fine tongue, he is but a sorry fellow.

Faith. *Well, he seems to be a very pretty man.*

Chr. That is, to them that have not through acquaintance with him, for he is beſt abroad, near home he is ugly enough: your saying, That he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shews beſt at a diſtance; but very near, more unpleasing.

Faith. *But I am ready to think you do but* jeſt, *because you* smiled.

Chr. God-forbid that I should *jeſt*, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any *talk*; as he *talketh now* with you, so will he *talk* when he is on the *Ale-bench*: and the more drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath, lieth in his *tongue*, and his Religion is to make a noise *therewith*.

Faith. *Say you so! Then I am in this man greatly deceived.*

Chr. Deceived! you may be sure of it.

Remember the Proverb, *They say and do not: but the Kingdom of God is not in word, but in power.* He *talketh* of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there, neither Prayer, nor sign of Repentance for sin: Yea, the bruit in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People that know him, *A* Saint *abroad, and a* Devil *at home*: His poor Family finds it so, he is such a *churl*, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk then with him, for fairer dealing they shall have at their hands. This *Talkative*, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them *a foolish timorousnes* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will imploy them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruine of many more.

Matt. 23. 1 Cor. 4. 20.

Talkative *talks, but does not.*

His house is empty of Religion.

He is a stain to Religion. Rom. 2. 24, 25.

The proverb that goes of him.

Men shun to deal with him.

Faith. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian you make your reports*

of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had he received this report at *their* hands only that are enemies to Religion, I should have thought it had been a slander: (A Lot that often falls from bad mens mouths upon good mens Names and Professions:) But all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend*; the very naming of him among them, makes them blush, if they know him.

Faith. *Well, I see that Saying and Doing are two things, and hereafter I shall better observe this distinction.*

The Carkass of Religion.

Chr. They are *two* things indeed, and are as diverse as are the Soul and the Body: For as the Body without the Soul, is but a dead Carkass; so, *Saying*, if it be alone, is but a dead Carkass also. The Soul of Religion is the practick part:

James 1. 27. *See ver.* 22, 23, 24, 25, 26.

Pure Religion and undefiled, before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspoted from the World. This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to

See Matt. 13 *and ch.* 25.

our Harvest, and you know men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the profession of *Talkative* will be at that day.

Faith. *This brings to my mind that of* Moses, *by which he describeth the beast that is clean. He is such an one that parteth the Hoof, and cheweth the Cud: Not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, retaineth the foot of a Dog, or Bear, and therefore he is unclean.*

Lev. 11. Deut. 14.

Faithful *convinced of the badness of* Talkative.

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts, and I will add an other thing. *Paul* calleth some men, yea and those great Talkers too, sounding Brass, and Tinckling Cymbals; that is, as he Expounds them in another place, *Things without life, giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound* by their *talk*, be as if it were the *Tongue* or voice of an Angel.

1 Cor. 13. 1, 2, 3. *ch.* 14. 7. Talkative *like to things that sound without life.*

Faith. *Well, I was not so fond of his company at first, but I am sick of it now. What shall we do to be rid of him?*

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why, go to him, and enter into some serious discourse about *the power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House or Conversation.

Faith. Then *Faithful* ſtept forward again, and said to *Talkative: Come, what chear? how is it now?*

Talk. Thank you, Well. I thought we should have had a great deal of *Talk* by this time.

Faith. *Well, if you will, we will fall to it now; and since you left it with me to ſtate the queſtion, let be this: How doth the saving grace of God discover it self, when it is in the heart of man?*

Talkative's *false discovery of a work of grace.*

Talk. I perceive then that our talk muſt be *about the power of things;* Well, 'tis a very good queſtion, and I shall be willing to answer you. And take my answer in brief thus. Firſt, *Where the Grace of God is in the heart, it causeth* there *a great out-cry againſt sin.* Secondly——

Faith. *Nay hold, let us consider of one at once: I think you should rather say, It shows it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out againſt, and abhoring of sin?

To cry out againſt sin, no sign of Grace.

Faith. *Oh! a great deal; a man may cry out againſt sin, of policy; but he cannot abhor it, but by vertue of a Godly antipathy againſt it: I have heard many cry out againſt sin in the Pulpit, who yet can abide it well enough in the heart, and house, and conversation.* Josephs *Miſtris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithſtanding that, have committed uncleanness with him. Some cry out againſt sin, even as the Mother cries out againſt her Child in her lap, when she calleth it Slut and naughty Girl, and then falls to hugging and kissing it.*

Talk. You lie at the catch, I perceive.

Faith. *No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?*

Talk. Great knowledge of Gospel Mysteries.

Faith. *This signe should have been first, but first or last, it is also false;* for, *Knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul. Yea, if a man have* all *knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said,* Do you know all these things? *And the Disciples had answered, Yes: He addeth,* Blessed are ye if ye do them. *He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attained with doing:* He that knoweth his Masters will, and doth it not. *A man may know like an Angel, and yet be no Christian; therefore your sign is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content.* Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole heart, Psal. 119. 34.

Great knowledge no sign of grace. 1 Cor. 13.

Knowledge and knowledge.

True knowledge attended with endeavours.

Talk. You lie at the catch again, this is not for edification.

Faith. *Well, if you please propound another sign how this work of grace discovereth it self where it is.*

Talk. Not I, for I see we shall not agree.

Faith. *Well, if you will not, will you give me leave to do it?*

Talk. You may use your Liberty.

One good sign of grace.
John 16. 8.
Rom. 7. 24.
John 16. 9.
Mark 16. 16.
Ps. 38. 18.
Jer. 31. 19.
Gal. 2. 15.
Acts 4. 12.
Matt. 5. 6.
Rev. 21. 6.

Faith. *A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.*

To him that hath it, thus. *It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him for life, at the which he findeth hungrings and thirstings after him, to which hungrings,* &c. *the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgement, before he can with steddiness conclude that this is a work of Grace.*

Rom. 10. 10.
Phil. 1. 27.
Matt. 5. 9.
John 24. 15.
Ps. 50. 23.
Job 42. 5, 6.
Ezek. 29. 43.

To others it is thus discovered.

1. *By an experimental confession of his Faith in Christ.* 2. *By a life answerable to that confession,* to wit, *a life of holiness; heart-holiness, family-holiness, (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him, inwardly to abhor his Sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World; not by talk only, as an Hypocrite or* Talkative *Person may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the dis-*

covery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question. *Another good sign of Grace.*

Faith. It is this, *Do you experience the first part of this description of it? and doth your life and conversation testifie the same? or standeth your Religion* in Word or in Tongue, *and not in* Deed *and* Truth? *pray, if you incline to answer me in this, say no more then you know the God above will say* Amen *to; and also, nothing but what your Conscience can justifie you in.* For, not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I lye, is great wickedness.* Talkative *not pleased with* Faithful's *question.*

Talk. Then *Talkative* at first began to blush, but recovering himself, Thus he replyed, You come now to Experience, to Conscience, and God: and to appeals to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not my self bound thereto, unless you take upon you to be a *Catechizer*; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

Faith. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in talk, and that your Conversation gives this your Mouth-profession, the lye. They say You are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some* *The reasons why* Faithful *put to him that question.*

Faithful's *plain dealing to* Talkative.

already have ſtumbled at your wicked ways, and that more are in danger of being deſtroyed thereby; your Religion, and an Ale-House, and Covetousness, and uncleanness, and swearing, and lying, and vain Company-keeping, &c. will ſtand together. The proverb is true of you, which is said of a Whore; to wit *That she is a shame to all Women; so you are a shame to all Professors.*

Talkative *flings away from* Faithful.

Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish, or melancholly Man, not fit to be discoursed with, and so adieu.

Chr. Then came up *Chriſtian*, and said to his Brother, I told you how it would happen, your words and his luſts could not agree; he had rather leave your company, then reform his life: but he is gone as I said, let him go; the loss is no mans but his own, he has saved us the trouble of going from him; for he continuing, as I suppose he will do, as he is, he would have been but a blot in our Company: besides, the Apoſtle says, *From such withdraw thy self.*

A good ridance.

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.*

Chr. You did well to talk so plainly to him as you did, there is but little of this faithful dealing with men now a days; and that makes Religion so ſtink in the noſtrills of many, as it doth: for they are these *Talkative* Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do ſtumble the World, blemish Chriſtianity, and grieve the Sincere. I wish that all Men would deal with such, as you have done, then should they either be made more conformable to

Religion, or the company of Saints would be too hot for them.

How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart work, *like the Moon*
That's past the full, into the wain he goes;
And so will all, but he that Heart work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a *Fair* kept, called *Vanity-Fair*: It is kept all the Year long, it beareth the name of *Vanity-Fair*, because the Town where tis kept, *is lighter then* Vanity; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

Is. 40. 17. Eccl. 1. Eccl. 2. 11, 17.

This Fair is no new erected business, but a thing of Ancient standing; I will shew you the original of it.

The Antiquity of this Fair.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through *this Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at *this Fair* are all such Merchandize sold, As Houses, Lands, Trades, Places, Honours, Pre-

The Merchandize of this Fair.

ferments, Titles, Countreys, Kingdoms, Lusts, Pleasures and Delights of all sorts, as Whores, Bauds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not.

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of all sorts.

Here are to be seen, and that for nothing, Thefts, Murders, Adultries, False-swearers, and that of a blood-red colour.

And as in other fairs of less moment, there are the several Rows and Streets, under their proper names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countreys and Kingdoms,) where the Wares of this Fair are soonest to be found: Here is the *Brittain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *fairs* some one Commodity is as the chief of all the *fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in *this fair*: Only our *English* Nation, with some others, have taken a dislike thereat.

The Streets of this fair.

Now, as I said, the way to the Cœlestial City lyes just thorow *this Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go thorow this Town, *must* needs *go out of the World*. The Prince of Princes himself, when here, went through *this Town* to his own Countrey, and that upon a *Fair-day too*: Yea, and as I think, it was *Beelzebub* the chief Lord of this *Fair*, that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence

1 Cor. 5. 10. *Christ went through this fair.*

Matt. 4. 8. Luke 4. 5, 6, 7.

as he went thorow the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the World in a little time, that he might, if possible, allure that Blessed One, to *cheapen* and *buy* some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one Farthing upon these *Vanities*. This *Fair* therefore is an Ancient thing, of long ſtanding, and a very great *Fair*.

Christ bought nothing in this fair.

Now these Pilgrims, as I ſaid, muſt needs go thorow this *fair*: Well, ſo they did; but behold, even as they entred into the *fair*, all the people in the *fair* were moved, and the Town it ſelf as it were in a Hubbub about them; and that for ſeveral reaſons: For,

The Pilgrims enter the fair.

The fair in a hubbub about them.

Firſt, The Pilgrims were cloathed with ſuch kind of Raiment, as was diverſe from the Raiment of any that Traded in that *fair*. The people therefore of the *fair* made a great gazing upon them: Some ſaid they were Fools, ſome they were Bedlams, and ſome they are Outlandiſh-men.

The first cause of the hubbub.

Secondly, And as they wondred at their Apparel, ſo they did likewiſe at their Speech, for few could underſtand what they ſaid; they naturally ſpoke the Language of *Canaan*, but they that kept the *fair*, were the men of this World: So that from one end of the *fair* to the other, they ſeemed *Barbarians* each to the other.

1 Cor. 2. 7, 8.

2nd cause of the hubbub.

Thirdly, But that which did not a little amuſe the Merchandizers, was, that theſe Pilgrims ſet very light by all their Wares, they cared not, ſo much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from*

Ps. 119. 37.

Phil. 3. 19, 20. *beholding vanity;* and look upwards, signifying that their Trade and Traffick was in Heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they, looking gravely upon him, Ps. 23. 23. said, *We buy the Truth.* At that, there was an occasion taken to despise the men the more; *They are mocked.* some mocking, some taunting, some speaking reproachfully, and some calling upon others to *The fair in a hubbub.* smite them. At last things came to an hubbub and great stir in the *fair*, in so much that all order was confounded. Now was word presently brought to the *great one* of the *fair*, who quickly came down, and deputed some of his most *They are examined.* trusty friends to take these men into examination, about whom the *fair* was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did *They tell who they are and whence they came.* there in such an unusual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Countrey, which was the Heavenly *Jerusalem*; and that they had given none occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey. Except it was, for that, when one asked them what they would buy, they said *They are not believed.* they would *buy the Truth.* But they that were appointed to examine them, did not believe them to be any other then Bedlams and Mad, or else such as came to put all things into a con- *They are put in the Cage.* fusion in the *fair*. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the *fair*. There therefore they lay for some time, and were made the objects of any man's sport,

or malice, or revenge. The great one of the *fair* laughing ſtill at all that befel them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *fair* that were more observing, and less prejudiced then the reſt, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that Traded in their *fair*, that were more worthy to be put into the Cage, yea, and Pillory too, then were the men that they had abused. Thus, after divers words had passed on both sides, (the men themselves behaving themselves all the while very wisely and soberly before them,) they fell to some Blows, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *fair*. So they beat them pitifully, and hanged Irons upon them, and led them in Chaines, up and down the *fair*, for an example and a terror to others, leſt any should further speak in their behalf, or joyn themselves unto them. But *Chriſtian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was caſt upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the reſt) several of the men in the *fair*. This put the other party yet

Their behaviour in the Cage.

The men of the fair do fall out among themselves about these two men.

They are made the Authors of this disturbance.

They are led up and down the fair in Chaines for a terror to others.

Some of the men of the fair won to them.

into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage nor Irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *fair*.

Their adversaries resolve to kill them.

Then they were remanded to the Cage again until further order should be taken with them. So they put them in, and made their feet fast in the Stocks. Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and arraigned; the Judge's name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

They are again put into the Cage and after brought to Tryal.

Their Indictment.

That they were enemies to, and disturbers of their Trade; that they had made commotions and Divisions in the Town, and had won a party to their own most dangerous opinions, in contempt of the Law of their Prince.

Faithful's *answer for himself.*

Then *Faithful* began to answer, That he had only set himself against that which had set it self against him that is higher then the highest. And said he, As for disturbance, I make none, being my self a man of Peace; the Party that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the Enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and

Pickthank. They was then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him.

Then stood forth *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is——

Judge. Hold, give him his Oath; So they sware him. Then he said, My Lord, This man, notwithstanding his plausible name, is one of the vilest men in our Countrey; He neither regardeth Prince nor People, Law nor Custom: but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity, and the Customs of our Town of* Vanity, *were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say to him, Hast thou any more to say?

Env. My Lord I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather then any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; However this I know, that he is a very pestilent fellow, from

some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, *to wit*, That we still do worship in vain, are yet in our Sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pickthank's *Testimony.*

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of Vain-glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble Men should have any longer a being in this Town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, by which he hath bespattered most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Sins are all Lords and Great ones.

Faithful's *defence of himself.*

Faith. *May I speak a few words in my own defence?*

Judg. Sirrah, Sirrah, thou deserveſt to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou haſt to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Cuſtom, or People, were flat againſt the Word of God, are diametrically opposite to Chriſtianity.* If I have said a miss in this, convince me of my errour, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. *Superſtition*, and his charge againſt me, I said only this, *That in the worship of God there is required a divine Faith; but there can be no divine Faith, without a divine Revelation of the will of God: therefore whatever is thruſt into the worship of God, that is not agreeable to a divine Revelation, cannot be done but by an humane Faith, which Faith will not profit to Eternal life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rablement his Attendants, by this Gentleman named, are more fit for a being in Hell, then in this Town and Countrey; *and so the Lord have mercy upon me.*

The Judge his speech to the Jury.

Then the Judge called to the Jury (who all this while ſtood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed againſt him; also you have heard his reply and confession: It lieth now in your breſts to hang him, or save his life. But yet I think meet to inſtruct you into our Law.

There was an Act made in the days of *Pharaoh* Ex. 1.

the Great, Servant to our Prince, That leſt those of a contrary Religion should multiply and grow, too ſtrong for him, their Males should be thrown into the River. There was also an Act
Dan. 3. made in the days of *Nebuchadnezzar* the Great, another of his Servants, That whoever would not fall down and worship his golden Image, should be thrown into a fiery Furnace. There was also
Dan. 6. an Act made in the days of *Darius*, That who so, for some time, called upon any God but his, should be caſt into the Lions Den. Now the subſtance of these Laws this Rebel has broken, not only in thought (which is not to be born) but also in word and deed; which muſt therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth againſt our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, whose names were, Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-luſt*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict againſt him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And firſt Mr. *Blind-man*, the foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good*, *Away with such a fellow from the Earth.* *Ay*, said Mr. *Malice*, *for I hate the very looks of him.* Then said Mr. *Love-luſt*, *I could never indure him.* *Nor I*, said Mr. *Live-loose*, *for he would alwayes be condemning my way.* *Hang him*, *hang him*, said Mr. *Heady.* *A sorry Scrub*, said Mr. *High-mind.* *My heart riseth*

againſt him, said Mr. *Enmity*. *He is a Rogue*, said Mr. *Lyar*. *Hanging is too good for him*, said Mr. *Cruelty*. *Lets dispatch him out of the way*, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the World given me, I could not be reconciled to him, therefore let us forthwith ring him in guilty of death:* And so they did, therefore he was presently Condemned, To be had from the place where he was, to the place from whence he came, and there to be put to the moſt cruel death that could be invented.

The cruel death of Faithful.

They therefore brought him out, to do with him according to their Law; and firſt they Scourged him, then they Buffetted him, then they Lanced his flesh with Knives; after that, they Stoned him with Stones, then prickt him with their Swords, and laſt of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. Now, I saw that there ſtood behind the multitude, a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and ſtraightway was carried up through the Clouds, with sound of Trumpet, the neareſt way to the Cœleſtial Gate. But as for *Chriſtian*, he had some respit, and was remanded back to prison, so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Chriſtian* for that time escaped them, and went his way.

Christian *is still alive.*

Well, Faithful, *thou haſt faithfully profeſt*
Unto thy Lord: with him thou shalt be bleſt;
When Faithless *ones, with all their vain delights,*
Are crying out under their hellish plights
Sing, Faithful, *sing; and let thy name survive,*
For though they kill'd thee, thou art yet alive.

Christian *has another Companion.*

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *fair*) who joyned himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian*.

There is more of the men of the fair *will follow.*

This *Hopeful* also told *Christian*, that there were many more of the men in the *fair* that would take their time and follow after.

So I saw that quickly after they were got out of the *fair*, they overtook one that was going before them, whose name was *By-ends*; so they

They overtake By-ends.

said to him, What Countrey-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cœlestial City, (but told them not his name.)

From Fair-speech, *said* Christian; *is there any that be good live there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. *Pray Sir, what may I call you?*

By-ends *loth to tell his name.*

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not, I must be content.

Chr. *This Town of* Fair-speech, *I have heard of it, and, as I remember, they say its a Wealthy place.*

By-ends. Yes, I will assure you that it is, and I have very many Rich Kindred there.

Chr. *Pray who are your Kindred there, if a man may be so bold?*

By-ends. To tell you Truth, I am a Gentleman of good Quality; yet my Great Grandfather was but a Water-man, looking one way,

and Rowing another; and I got most of my Estate by the same occupation.

Chr. *Are you a Married man?*

By-ends. Yes, and my Wife is a very Virtuous woman, the Daughter of a Virtuous woman: She was my Lady *Fainings* Daughter, therefore she came of a very Honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are alwayes most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

The wife and Kindred of By-ends.

Where By-ends *differs from others in Religion.*

Then *Christian* stept a little a to-side to his Fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our Company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him, methinks he should not be ashamed of his name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech?*

By-ends. That is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this

How By-ends *got his name.*

name, was, That I had alwayes the luck to jump in my Judgement with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly then you are willing we should think it doth.*

By-ends. Well, If you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your associate.

He desires to keep Company with Christian.

Chr. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

By-ends. You must not impose, nor Lord it over my Faith; leave me to my liberty, and let me go with you.

Chr. *Not a step further, unless you will do in what I propound, as we.*

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, untill some overtake me that will be glad of my Company.

The ease that Pilgrims have is but little in this life.

Then *Christian* and *Hopeful* out-went him, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that plain was but *narrow*, so they were quickly got over it. Now at the further side of that plain, was a little Hill called *Lucre*, and in that *Hill* a *Silver-Mine*, which some of them that had

Lucre *Hill a dangerous Hill.*

formerly gone that way, because of the rarity of it, had turned aside to see, but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my Dream, that a little off the road, over against the *Silver-Mine*, stood *Demas*, (*Gentleman*-like,) to call to Passengers to come and see: Who said to *Christian* and his Fellow; Ho, turn aside hither, and I will shew you a thing.

Chr. *What thing so deserving, as to turn us out of the way?*

De. Here is a Silver-*Mine*, and some digging in it for Treasure; if you will come, with a little paines, you may richly provide for yourselves.

Hopef. Then said Hopeful, *Let us go see.*

Hopeful *tempted to go, but* Christian *holds him back.*

Chr. Not I, said *Christian*; I have heard of this place before now, and how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas*, saying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?*

Hos. 4. 18.

De. Not very dangerous, except to those that are careless: but withal, he *blushed* as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. *I will warrant you, when* By-ends *comes up, if he hath the same invitation as we, he will turn in thither to see.*

Chr. No doubt, thereof, for his principles lead him that way, and a hundred to one but he dies there.

De. Then *Demas* called again, saying, But will you not come over and see?

Chr. Then *Christian* roundly answered, say-

Christian *roundeth up* Demas. 2 Tim. 4. 10.

ing, *Demas*, Thou art an Enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof; and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not it by the which I have called thee?

De. Yes, my name is *Demas*, I am the son of *Abraham*.

2 Kings 5. 10. Matt. 26. 14, 15. Matt. 27. 1, 2, 3, 4, 5.

Chr. I know you, *Gehazi* was your Great-Grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By-ends *goes over to* Demas.

By this time *By-ends* was come again within sight, and he at the first beck went over to *Demas*. Now whether he fell into the Pit, by looking over the brink thereof; or whether he went down to dig, or whether he was smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that he never was seen again in the way.

By-ends *and Silver*-Demas *both agree;*
One calls, the other runs, that he may be,
A sharer in his Lucre: so these two
Take up in this world, and no further go.

I saw then, that they went on their way to a pleasant River, which *David the King* called the *River of God*; but *John*, *The River of the water of life:* Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight; They drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River on either side were *green Trees*, that bore all manner of Fruit; and the leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; And it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights.

A River. Ps. 65. 9. Rev. 22. Ezek. 47.

Trees by the River. The Fruit and leaves of the Trees.

A Meadow in which they lie down to sleep. Ps. 22. Is. 14. 30.

Behold ye how these Christal streams do glide
(To comfort Pilgrims) by the High-way side;
The Meadows green, besides their fragrant smell,
Yield dainties for them: And he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the way, for a time parted. At which they were not a little

sorry, yet they durſt not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; *So the ſoul of the Pilgrims was much discouraged, because of the way.* Wherefore ſtill as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road, a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Chriſtian* to his fellow, If this Meadow lieth along by our way side, lets go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish said *Chriſtian*, here is the easieſt going; come good *Hopeful*, and lets us go over.

Num. 21. 4.

By-Path-Meadow. One temptation does make way for another.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal, they looking before them, espied a Man walking as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? he said, To the Cœleſtial Gate. Look, said *Chriſtian*, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind, loſt the sight of him that went before.

Strong Chriſtians may lead weak ones out of the way.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-*

Is. 9. 16. *A Pit to catch the vain glorious in.*

glorious fools withall; and was dashed in pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between Christian *and* Hopeful.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. *I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older then I.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Christian's *repentance for leading of his Brother out of the way.*

Hope. *Be comforted my Brother for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: But we must not stand thus, let's try to go back again.

Hope. *But good Brother let me go before.*

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. *No, said* Hopeful, *you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again:* But by this time the

Jer. 31. 21.

They are in danger of drowning as they go back.

Waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, then going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting Castle*, the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintance. Now in this place, *Christian*

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting *Castle.*

The Grievousness of their Imprisonment.

Ps. 88. 18.

had double sorrow, because 'twas through his unadvised haſte that they were brought into this diſtress.

Well, on *Saturday* about midnight they began to *pray*, and continued in Prayer till almoſt break of day.

Now a little before it was day, good *Chriſtian*, as one half amazed, brake out in this passionate Speech, *What a fool, quoth he, am I thus to lie in a ſtinking Dungeon, when I may as well walk at liberty?* I have a *Key* in my bosom, called *Promise*, that will, I am persuaded, open any Lock in *Doubting Caſtle*. Then said *Hopeful*, That's good News; good Brother pluck it out of thy bosom and try: Then *Chriſtian* pulled it out of his bosom, and began to try at the Dungion door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Chriſtian* and *Hopeful* both came out. Then he went to the outward door that leads into the *Caſtle yard*, and with his *Key* opened the door also. After he went to the *Iron* Gate, for that muſt be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thruſt open the Gate to make their escape with speed, but that Gate, as it opened, made such a creaking, that it waked *Giant Despair*, who haſtily rising to purſue his Prisoners, felt his Limbs to fail, so that he could by no means go after them. Then they went on, and came to the Kings high way again, and so were safe, because they were out of his Jurisdiction.

A Key in Christian's *bosom called Promise, opens any Lock in* Doubting *Caſtle.*

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof,

Over this Stile is the way to Doubting-*Caſtle, which is kept by* Giant Despair *who, despiseth the King of the Cœleſtial Countrey, and seeks to deſtroy his holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Leſt heedlessness makes them, as we, to fare:
Leſt they, for trespassing, his prisoners are,
Whose Caſtle's Doubting, *and whose name's*
Despair.

The delectable mountains.

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill, of which we have spoken before; so they went up to the Mountains, to behold the Gardens, and Orchards, the Vineyards, and Fountains of water, where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains, Shepherds feeding their flocks, and they ſtood by the high-way side. The Pilgrims therefore went to them, and leaning upon their ſtaves, (as is common with weary Pilgrims, when they ſtand to talk with any by the way,) they asked, *Whose delectable Mountains are these? and whose be the sheep that feed upon them?*

They are refreshed in the mountains.

Shep. These Mountains are *Immanuels Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them.

John 10. 11.

Chr. *Is this the way to the Cœleſtial City?*

Shep. You are juſt in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that *shall* get thither indeed.

Chr. *Is the way safe, or dangerous?*

Shep. Safe for those for whom it is to be safe, *but transgressors shall fall therein.* Hos. 14. 9.

Chr. *Is there in this place any relief for Pilgrims that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers:* Therefore the good of the place is even before you. Heb. 13. 1, 2.

I saw also in my Dream, that when the Shepherds perceived that they were way-fairing men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, *Welcome to the delectable Mountains.*

The Shepherds, I say, whose names were, *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to acquaint with us, and yet more to solace yourselves with the good of these delectable Mountains. They told them, That they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while,

having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we shew these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill called *Errour*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by harkening to *Hymeneus*, and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

The Mountain of Errour.

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution*; and bid them look a far off. Which when they did, they perceived as they thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

Mount Caution.

The Shepherds then answered, Did you not see a little below these Mountains a *Stile* that led into a Meadow on the left hand of this way? They answered, Yes, Then said the Shepherds, From that Stile there goes a Path that leads directly to *Doubting-Castle*, which is kept by *Giant Despair*; and these men (pointing to them

among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the wise Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds. Prov. 21. 16.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a lumbring noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *What means this?* The Shepherds told them, saying, this is a By-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birthright, with *Esau*: such as sell their Master, with *Judas*: such as blaspheme the Gospel with *Alexander*: and that lie and dissemble, with *Ananias* and *Saphira* his wife. *A by-way to Hell.*

Hopef. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

Shep. Yes, and held it a long time, too.

Hopef. *How far might they go on Pilgrimage*

in their day, since they notwithstanding were thus miserably cast away?

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the Strong for strength.*

Shep. Ay, and you will have need to use it when you have it, too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill called *Clear*, and gave them their Glass to look. Then they essayed to look, but the remembrance of that last thing that the Shepheards had shewed them, made their hand shake, by means of which impediment, they could not look steddily through the Glass; yet they thought they saw somthing like the Gate, and also some of the Glory of the place,

The fruit of slavish fear.

Thus by the Shepherds, *Secrets are reveal'd,*
Which from all other men are kept conceal'd:
Come to the Shepherds *then, if you would see*
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *note of the way*, Another of them, *bid them beware of the flatterer*, The third, *bid them take heed that they sleep not upon the Inchanted Ground*, and the fourth, *bid them God speed.* So I awoke from my Dream.

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains

along the Highway towards the City. Now a little below these Mountains, on the left hand, lieth the Countrey of *Conceit*, from which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was *Ignorance*. So *Christian* asked him, *From what parts he came? and whither he was going?*

The Countrey of Conceit, *out of which came* Ignorance.

Ignor. Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Cœleſtial City.

Christian *and* Ignorance *hath some talk.*

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there.*

Ignor. As other good People do, said he.

Chr. *But what have you to ſhew at that Gate, that may cauſe that the Gate ſhould be opened unto you?*

Ignor. I know my Lords will, and I have been a good Liver, I pay every man his own; I Pray, Faſt, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

Chr. *But thou cameſt not in at the Wicket-gate, that is at the head of this way, thou cameſt in hither through that ſame crooked Lane, and therefore I fear, however thou mayeſt think of thy ſelf, when the reckoning day ſhall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, inſtead of admittance into the City.*

He ſaith to every one, that he is a fool.

Ignor. Gentlemen, ye be utter ſtrangers to me, I know you not, be content to follow the Religion of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth ſo much as know the way to it; nor need they matter whether they do or no,

since we have, as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into it.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful*, whisperingly, *There is more hopes of a fool then of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good of him?

Prov. 26. 12.

Eccl. 10. 3.

How to carry it to a fool.

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still Ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them) them he will not save.

Hopef. It is not good, I think, to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying of him back *to the door* that they saw in the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the *Town* of *Apostacy*. But he did not perfectly see his face, for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription,

Matt. 12. 45. Prov. 5. 22.

The destruction of one Turn-away.

Wanton Professor, and damnable Apostate. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing was this; at the entering in of this passage there comes down from *Broad-way-gate* a Lane called *Dead-mans-lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that *Lane* from *Broad-way-gate* three Sturdy Rogues, and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three brothers) and they espying *Little-faith* where he was came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatning Language bid him *stand*. At this, *Little faith* lookt as white as a Clout, and had neither power to *fight* nor *flie*. Then said *Faint-heart*, Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money,) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, thieves. With that, *Guilt* with a great Club that was in his hand, strook *Little-Faith* on the head, and with that blow fell'd him flat to the ground, were he lay bleeding as one that would bleed to death. All this while the Thieves stood by: But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself.

Christian *telleth his Companion a story of* Little-Faith.

Broadway gate.

Deadmans Lane.

Little-faith *robbed by* Faint-heart, Mistrust *and* Guilt.

They got away his Silver, and knockt him down.

Now after a while, *Little-faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

Hopef. *But did they take from him all that ever he had?*

Little-faith *lost not his best things.*

Chr. No: The place where his Jewels were, they never ransak't, so those he kept still; but as, I was told, the good man was much afflicted for his loss. For the Thieves got most of his spending Money. That which they got not (as I said) were Jewels, also he had a little odd Money left, but *scarce* enough to bring him to his Journey's end; nay, (if I was not misinformed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell). But beg, and do what he could, *he went* (as we say) *with many a hungry belly*, the most part of the rest of the way.

1 Peter 4. 18.

Little-faith *forced to beg to his Journey's end.*

Hopef. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cælestial gate?*

Chr. No, they got not that: though they mist it not through any good cunning of his, for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so 'twas more by good Providence then by his Indeavour, that they mist of *that good thing*.

He kept not his best things by his own cunning.

2 Tim. 1. 14.

Hopef. *But it must needs be a comfort to him, that they got not this Jewel from him.*

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his Money: indeed he forgot it a great part of the rest of the Journey; and besides, when at any time, it came into his mind, and he began

2 Peter 1. 9.

to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hopef. *Alas poor Man! this could not but be a great grief unto him.*

Chr. Grief! Ay, a grief indeed! would it not a been so to any of us, had we been used as he, to be Robbed and wounded too, and that in a ſtrange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almoſt all the reſt of the way with nothing but doleful and bitter complaints. Telling also to all that over-took him, or that he over-took in the way as he went, where he was Robbed, and how; who they were that did it, and what he loſt; how he was wounded, and that he hardly escaped with life. *He is pittied by both.*

Hopef. But 'tis a wonder that his necessities did not put him upon selling, or pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Chr. Thou talkeſt like one upon whose head is the Shell to this very day: For what should he *pawn* them? or to whom should he sell them? In all that Countrey where he was Robbed, his Jewels were not accounted of, nor did he want that relief which could from thence be adminiſtred to him; besides, had his Jewels been missing at the Gate of the Cœleſtial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him then the appearance and villany of ten thousand Thieves. Christian *snibbeth his fellow for unadvised speaking.*

Hopef. Why art thou so tart my Brother? Esau sold his Birth-right, *and that for a meſs of Pottage; and that Birth-right was his greateſt Jewel: and if he, why might not* Little-Faith *do so too?* Heb. 12. 16.

A discourse about Esau *and* Little-Faith.

Chr. *Esau* did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Caytiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau's* Birth-right was Typical, but *Little-faith's* Jewels were not so. *Esau's* belly was his God, but *Little-faith's* belly was not so. *Esau's* want lay in his fleshly-appetite, *Little-faith's* did not so. Besides, *Esau* could see no further then to the fulfilling of his Lusts, *For I am at the point to dye*, said he, *and what good will this Birth-right do me?* But *Little-faith*, though it was his lot to have but a *little faith*, was by his *little faith* kept from such extravagancies; and made to *see* and *prize* his Jewels more, then to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had *faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only bears sway (as it will in that Man where *no* faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away.* When their minds are set upon their Lusts, they will have them what ever they cost. But *Little-faith* was of another temper, his mind was on things Divine; his livelyhood was upon things that were Spiritual, and from above; Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you persuade the *Turtle-dove* to live upon Carrion, like the *Crow*? Though *faithless* ones can, for carnal Lusts, pawn, or morgage, or sell what they have, and themselves out right to

Esau *was ruled by his lusts.* Gen. 25. 32.

Esau *never had faith.*

Jer. 2. 24.

Little-faith *could not live upon* Esau's *Pottage.*

A comparison between the Turtle-dove *and the* Crow.

boot; yet they that have *faith*, *saving faith*, though but a *little* of it, cannot do so. Here therefore, my Brother, is thy mistake.

Hopef. *I acknowledge it; but yet your severe reflection had almost made me angry.*

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hopef. *But* Christian, *These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not* Little-faith *pluck up a great heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.*

Hopeful *swaggers.*

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for *a great heart*, *Little-faith* had none; and I perceive by thee, my Brother, hadst thou been the Man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy Stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

No great heart for God where there is but little faith.

We have more courage when out, then when we are in.

But consider again, they are but Journeymen Thieves, they serve under the King of the Bottomless pit; who, if need be, will come to their aid himself, and his voice is *as the roaring of a Lion*. I my self have been Ingaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would as the saying is, have given my life for a penny; but that, as

Ps. 5. 8.

Christian *tells his own experience in this case.*

God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit my self like a man; no man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Hopef. *Well, but they ran you see, when they did but suppose that one* Great-Grace *was in the way.*

The King's Champion.

Chr. True, they often fled, both they and their Master, when *Great-grace* hath but appeared, and no marvel, for he is *the King's Champion*: But I tro, you will put some difference between *Little-faith* and the *King's Champion*; all the King's Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have *great* faith, some have *little*: this man was one of the weak, and therefore he went to the walls.

Hopef. *I would it had been* Great-grace, *for their sakes.*

Chr. If it had been he, he might have had his hands full: For I must tell you, That though *Great-grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Sword's point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do.

Who so looks well upon *Great-grace's* face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard he should say, (and that when he was in the Combat) *We despaired even of life:* How did these sturdy Rogues and their Fellows

make *David* groan, mourn, and roar? Yea *Heman*, and *Hezekiah* too, though Champions in their day, were forced to beſtir them, when by these assaulted; and yet, that notwithſtanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him that he is the Prince of the Apoſtles, they handled him so, that they made him at laſt afraid of a sorry Girle.

Besides, their King is at their Whiſtle, he is never out of hearing; and if at any time they be put to the worſt, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon; he eſteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie, Slingſtones are turned with him into ſtubble, Darts are counted as ſtubble, he laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have *Job's* Horse, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with Thunder, he will not be afraid as the Grasshopper, the glory of his Noſtrils is terrible, he paweth in the Valley, rejoyceth in his ſtrength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The quiver rattleth againſt him, the glittering Spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel a far off, the thundring of the Captains, and the shoutings.*

Job 41. 26.

Leviathan's *sturdiness.*

The excellent mettle that is in Job's *Horse.*

Job 39. 19.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others

that they have been foiled, nor be tickled at the thoughts of our own manhood, for such commonly come by the worſt when tried. Witness *Peter*, of whom I made mention before. He would swagger, Ay he would: He would, as his vain mind prompted him to say, do better, and ſtand more for his Maſter, then all men: But who so foiled, and run down by these *Villains*, as he?

When therefore we hear that such Robberies are done on the King's High-way, two things become us to do; firſt to go out Harnessed, and to be sure *to take a Shield with us*: For it was for want of that, that he that laid so luſtily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

Eph. 6. 16.

'Tis good to have a Convoy.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the shaddows of death; and *Moses* was rather for dying where he ſtood, then to go one ſtep without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves againſt us, but without him, *the proud helpers fall under the slain.*

Ex. 33. 15.

Ps. 3. 5, 6, 7, 8.

Ps. 27. 1, 2, 3.

Is. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is beſt) I am as you see alive: yet I cannot boaſt of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philiſtine.*

Poor Little-faith! *Haſt been among the Thieves!*
Waſt robb'd! Remember this, Who ſo believes
And gets more faith, ſhall then a Victor be
Over ten thouſand, elſe ſcarce over three.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a *way* put it self into their *way*, and seemed withal, to lie as ſtraight as the way which they should go; and here they knew not which of the two to take, for both seemed ſtraight before them; therefore here they ſtood ſtill to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them and asked them, Why they ſtood there? They answered, They were going to the Cœleſtial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do; and with that, the *white Robe fell off the black man's back;* then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

A way, and away.

Christian *and his fellow deluded.*

They are taken in a Net.

Chr. Then said *Chriſtian* to his fellow, Now do I see my self in an errour. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day: *A man that flattereth his Neighbour, ſpreadeth a Net for his feet.*

They bewail their conditions.

Prov. 29. 5.

Hopef. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the destroyer. Here *David* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, He asked them whence they came? and what they did there? They told him, That they were poor Pilgrims going to *Sion*, but were led out of their way, by a black man, cloathed in white, who bid us, said they, follow him; for he was going thither too. Then said he with the Whip; it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of light. So he rent the Net and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way*? They answered, Yes. But did you, said he when you was at a stand, pluck out and read your note? They answered, No. He asked them why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

Ps. 17. 4. *A shining one comes to them with a whip in hand.*

Prov. 29. 5. Dan. 11. 32. 2 Cor. 11. 13, 14.

They are examined and convicted of forgetfulness.

Deceivers fine spoken. Rom. 16. 18.

Then I saw in my Dream, that he commanded them to *lie down*; which when they did,

Deut. 25. 2.

he chaſtized them sore, to teach them the good way wherein they should walk; and as he chaſtized them, he said, *As many as I love, I rebuke and chaſten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way.

2 Ch. 6. 26, 27.

Rev. 3. 19.

They are whipt, and sent on their way.

Come hither, you that walk along the way;
See how the Pilgrims fare, that go aſtray!
They catched are in an Intangling Net,
'Cause they good Counsel lightly did forget:
'Tis true, they rescu'd were, but yet you see
They're scourg'd to boot: Let this your caution be.

Now after a while, they perceived afar off, one coming softly and alone, all along the High-way to meet them. Then said *Chriſtian* to his fellow, Yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hopef. I see him, let us take heed to our selves now, leſt he should prove a *Flatterer* also. So he drew nearer and nearer, and at laſt came up unto them. His name was *Atheiſt*, and he asked them whither they were going.

The Atheist *meets them.*

Chr. *We are going to the Mount* Sion.

Then *Atheiſt* fell into a very great Laughter.

He Laughs at them.

Chr. *What is the meaning of your Laughter?*

Atheiſt. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your paines.

Chr. *Why man? Do you think we shall not be received?*

They reason together.

Atheiſt. Received! There is no such place as you Dream of, in all this World.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Countrey, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years: But find no more of it, then I did the first day I set out.

Jer. 22. 13. Eccl. 10. 15.

Chr. *We have both heard and believe that there is such a place to be found.*

Atheist. Had not I, when at home believed, I had not come thus far to seek: But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further then you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that which I now see is not.

The Atheist *takes up his content in this World.*

Chr. Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

Christian *proveth his Brother.*

Hopef. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion*! Did we not see from the delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again.

Hopeful's *gracious answer.*

2 Cor. 5. 7.

You should have taught me that Lesson, which I will round you in the ears withall; *Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge.* I say my Brother, cease to hear him, and let us believe to the saving of the Soul.

Prov. 19. 27. *Heb.* 10. 39.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief my self: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.*

A fruit of an honest heart.

1 John 2. 11.

Hopef. Now do I rejoyce in hope of the Glory of God: So they turned away from the man; and he, Laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Countrey, whose Air naturally tended to make one drowsie, if he came a ſtranger into it. And here *Hopeful* began to be very dull and heavy of sleep, wherefore he said unto *Chriſtian*, I do now begin to grow so drowsie, that I can scarcely hold up mine eyes; let us lie down here and take one Nap.

They are come to the inchanted ground.

Hopeful *begins to be drowsie.*

Chr. By no means, said the other, *leſt sleeping, we never awake more.*

Christian *keeps him awake.*

Hopef. Why my Brother? sleep is sweet to the Labouring man; we may be refreshed if we take a Nap.

Chr. *Do you not remember that one of the Shepherds bid us beware of the Inchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

1 Thess. 5. 6.

Hopef. I acknowledge my self in fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better then one.* Hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

He is thankful.

Eccl. 4. 9.

Chr. *Now then*, said *Chriſtian*, *to prevent drowsiness in this place, let us fall into good discourse.*

To prevent drowsiness they fall to good discourse.

Hopef. With all my heart, said the other.

Chr. *Where shall we begin?*

Good discourse prevents drowsiness.

Hopef. Where God began with us. But do you begin, if you please.

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:

Yea, let them learn of them, in any wise,
Thus to keep ope their drowsie slumbring eyes.
Saints fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.

Chr. Then *Christian* began and said, *I will ask you a question. How came you to think at first of doing as you do now?*

Hopef. Do you mean, How came I at first to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

Hopef. I continued a great while in the delight of those things which were seen and sold at our *fair*; things which, as I believe now, would have (had I continued in them still) drownded me in perdition and destruction.

Chr. *What things were they?*

Hopef. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his Faith and good-living in *Vanity-fair*, *That the end of these things is death.* And that for these things sake, the wrath of God cometh upon the children of disobedience.

Rom. 6. 21, 22, 23. Eph. 5. 6.

Chr. *And did you presently fall under the power of this conviction?*

Hopef. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. *But what was the cause of your carrying*

of it thus to the first workings of God's blessed Spirit upon you?

Hopef. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awaknings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hopef. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, then I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hopef. Many things, As,

1. If I did but meet a good man in the Streets; or,
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to Ake; or,
4. I were told that some of my Neighbours were sick; or,
5. If I heard the Bell Toull for some that were dead; or,
6. If I thought of dying my self; or,
7. If I heard that suddain death happened to others.
8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. *And could you at any time with ease get off the guilt of sin when by any of these wayes it came upon you?*

Hopef. No, not latterly, for then they got faſter hold of my Conſcience. And then, if I did but think of going back to ſin (though my mind was turned againſt it) it would be double torment to me.

Chr. *And how did you do then?*

Hopef. I thought I muſt endeavour to mend my life, for else thought I, I am ſure to be damned.

Chr. *And did you indeavour to mend?*

Hopef. Yes, and fled from, not only my ſins, but ſinful Company too; and betook me to Religious Duties, as Praying, Reading, weeping for Sin, ſpeaking Truth to my Neighbours, *&c.* These things I did with many others, too much here to relate.

Chr. *And did you think your ſelf well then?*

Hopef. Yes, for a while; but at the laſt my trouble came tumbling upon me again, and that over the neck of all my Reformations.

Chr. *How came that about, ſince you was now Reformed?*

Hopef. There were ſeveral things brought it upon me, especially ſuch ſayings as these; *All our righteouſnesses are as filthy rags. By the works of the Law no man ſhall be juſtified. When you have done all things, ſay, We are unprofitable:* with many more the like. From whence I began to reason with my ſelf thus: If *all* my righteouſnesses are filthy rags, if by the deeds of the Law, *no* man can be juſtified; And if, when we have done *all*, we are yet unprofitable: Then tis but a folly to think of Heaven by the Law. I further thought thus: If a Man runs an 100*l.* into the Shop-keeper's debt, and after that ſhall pay for all that he ſhall fetch, yet his old debt ſtands ſtill in the Book uncroſſed; for the which the Shop-keeper may ſue him, and caſt him into Priſon till he ſhall pay the debt.

Is. 64. 6. Gal. 2. 16. Luke 17. 10.

Chr. *Well, and how did you apply this to your self?*

Hopef. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think ſtill under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions?

Chr. *A very good application: but pray go on.*

Hopef. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the beſt of what I do now, I ſtill see sin, new sin, mixing it self with the beſt of that I do. So that now I am forced to conclude, that notwithſtanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

Chr. *And what did you do then?*

Hopef. Do! I could not tell what to do, till I brake my mind to *Faithful*; for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the World could save me.

Chr. *And did you think he spake true?*

Hopef. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my beſt performance, I have been forced to be of his opinion.

Chr. *But did you think, when at firſt he suggeſted it to you, that there was such a man to be found, of whom it might juſtly be said, That he never committed sin?*

Hopef. I muſt confess the words at firſt

sounded strangely, but after a little more talk and company with him, I had full conviction about it.

Chr. *And did you ask him what man this was, and how you must be justified by him?*

Heb. 10. Rom. 4. Col. 1. 1 Peter.

Hopef. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justifie another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for us; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. *And what did you do then?*

Hopef. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said* Faithful *to you then?*

Matt. 11. 28.

Hopef. He bid me go to him and see: Then I said, It was presumption: but he said, No: for I was invited to come. Then he gave me a book of *Jesus* his inditing, to incourage me the more freely to come: And he said concerning that Book, That every jot and tittle there of stood firmer than Heaven and earth. Then I

Matt. 24. 35. Ps. 95. 6. Dan. 6. 10. Jer. 29. 12, 13.

asked him, What I must do when I came? and he told me, I must intreat upon my knees with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he

Ex. 25. 22. Lev. 16. 2. Num. 7. 89. Heb. 4. 6.

said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I

told him that I knew not what to say when I came: and he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take therefore this opportunity, and magnifie thy grace in the Salvation of my soul, through thy Son Jesus Christ*, Amen.

Chr. *And did you do as you were bidden?*

Hopef. Yes, over, and over, and over.

Chr. *And did the Father reveal his Son to you?*

Hopef. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

Chr. *What did you do then?*

Hopef. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off praying?*

Hopef. Yes, an hundred times, twice told.

Chr. *And what was the reason you did not?*

Hopef. I believed that that was true which had been told me, *to wit*, That without the righteousness of this Christ, all the World could not save me: And therefore thought I with my self, if I leave off, I die; and I can but die at the Throne of Grace. And withall, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued Praying untill the Father shewed me his Son. Hab. 2. 3.

Chr. *And how was he revealed unto you?*

Hopef. I did *not* see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think Eph. 1. 18, 19.

sadder then at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but *Hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Acts 16. 30, 31.

But I replyed, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, [*He that cometh to me shall never hunger, and he that believeth on me shall never thirst*]. That believing and coming was all one, and that he that came, that is, run out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in his own blood: He is Mediator* between God and us. He *ever liveth to make intercession for us.* From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full

2 Cor. 12. 9.

John 6. 35.

John 6. 37.

1 Tim. 1. 15.
Rom. 10. 4.
Rom. 4.
Heb. 7. 24, 25.

of tears, and mine affections running over with Love to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your soul indeed: But tell me particularly what effect this had upon your spirit.*

Hopef. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justifie the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own Ignorance; for there never came thought into mine heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the name of the Lord Jesus. Yea I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. *Look*, said he to *Christian*, *how far yonder Youngster loitereth behind.*

Chr. Ay, Ay, I see him; he careth not for our Company.

Hopef. *But I tro, it would not have hurt him, had he kept pace with us hitherto.*

Chr. That's true, but I warrant you he thinketh otherwise.

Hopef. *That I think he doth, but however let us tarry for him.* So they did. *Young Ignorance comes up again.*

Then *Christian* said to him, *Come away man, why do you stay so behind?*

Ignor. I take my pleasure in walking alone, even more a great deal then in Company, unless I like it the better. *Their talk.*

Then said *Christian* to *Hopeful* (but softly)

Did I not tell you, he cared not for our Company: But however, come up, and let us talk away the time in this solitary place. Then directing his Speech to *Ignorance*, he said, *Come, how do you? how stands it between God and your Soul now?*

Ignor. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ignor. But I think of them, and desire them.

Chr. *So do many that are never like to come there:* The Soul of the Sluggard desires and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all is an hard matter, yea a harder matter then many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

Ignor. My heart tells me so.

Prov. 28. 29. Chr. *The wise man sayes,* He that trusts his own heart is a fool.

Ignor. This is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in the hopes of Heaven.

Chr. *That may be, through its deceitfulness, for a man's heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a Thief: Thy heart*

tells thee so! Except the word of God beareth witness in this matter, other Testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life that is according to God's Commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments: But it is one thing indeed to have these, and another thing only to think so.*

Ignor. Pray what count you good thoughts, and a life according to God's Commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

Ignor. What be good thoughts respecting our selves?

Chr. *Such as agree with the Word of God.*

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. *When we pass the same Judgement upon our selves which the Word passes: To explain my self. The Word of God saith of persons in a natural condition,* There is none Righteous, there is none that doth good. *It saith also,* That every imagination of the heart of man is only evil, and that continually. *And again,* The imagination of man's heart is evil from his Youth. *Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

Rom. 3.
Gen. 6. 8.

Ignor. I will never believe that my heart is thus bad.

Chr. *Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a Judgement upon our HEART, so it passeth a Judgement upon our WAYS; and when our thoughts of our HEARTS*

and WAYS agree with the Judgement which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Ps. 125. 5. Prov. 2. 15. Rom. 3.

Chr. *Why, the Word of God saith, That man's ways are crooked ways, not good, but perverse: It saith, They are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgement of the Word of God.*

Ignor. What are good thoughts concerning God?

Chr. *Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better then we know our selves, and can see sin in us, when and where we can see none in our selves; when we think he knows our in-most thoughts, and that our heart with all its depths is alwayes open unto his eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.*

Ignor. Do you think that I am such a fool, as to think God can see no further then I? or that I would come to God in the best of my performances?

Chr. *Why, how dost thou think in this matter?*

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. *How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, or actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justifie thee before God: How then dost thou say, I believe in Christ?*

Ignor. I believe well enough for all that.

Chr. *How doest thou believe?*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: Or thus, Christ makes my Duties that are Religious, acceptable to his Father by vertue of his Merits; and so shall I be justified.

Chr. *Let me give an answer to this confession of thy faith.*

1. *Thou believest with a* Fantastical *Faith, for this faith is no where described in the Word.*

2. *Thou believest with a* False *Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.*

4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness: (Which righteousness of* his, *is not an act of grace, by which he maketh for Justification* thy *obedience accepted with God, but* his *personal obedience to the Law in doing and suffering for us, what that required at our hands). This righteousness, I say, true faith accepteth, under the skirt of which, the soul being*

shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reines of our lust, and tolerate us to live as we list: For what matter how we live, if we may be Justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance *is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say.* Ignorant *thou art of what Justifying righteousness is, and as ignorant how to secure thy Soul through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People; and not as thou ignorantly imaginest.*

Hopef. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. *What! You are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted braines.*

Hopef. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. *That is your faith, but not mine; yet mine I doubt not, is as good as yours: Though I have not in my head so many whimzies as you.*

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the Revelation of the Father: yea, and faith too, by which the soul layeth hold

Matt. 11. 18. 1 Cor. 11. 3. Eph. 1. 18, 19.

upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Ignor. *You go so fast, I cannot keep pace with you; do you go on before, I must stay awhile behind.* *The talk broke up.*

Well Ignorance, *wilt thou yet foolish be,*
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so:
Remember man in time, stoop, do not fear,
Good Counsel taken well, saves; therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'le warrant thee.

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his companion, *It pities me much for this poor man, it will certainly go ill with him at last.*

Hopef. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too) and if there be so many in our parts, how many think you, must there be in the place where he was born?

Chr. *Indeed the Word saith*, He hath blinded their eyes, lest they should see, &c. *But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?*

Hopef. Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to ſtifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

The good use of fear.

Hopef. I do believe as you say, that fear tends much to Men's good, and to make them right, at their beginning to go on Pilgrimage.

Job 28. 29. Ps. 111. 10. Prov. 17, ch. 9. 10.

Chr. *Without all doubt it doth, if it be right: for so says the word,* The fear of the Lord is the beginning of Wisdom.

Hopef. How will you describe right fear?

Right fear.

Chr. *True, or right fear, is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the soul to lay faſt hold of Chriſt for Salvation.

3. It begetteth and continueth in the soul a great reverence of God, his words, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hopef. Well said, I believe you have said the truth. Are we now almoſt got paſt the Inchanted ground?

Chr. *Why, are you weary of this discourse?*

Hopef. No verily, but that I would know where we are.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to ſtifle them.*

Hopef. How do they seek to ſtifle them?

Chr. 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hopef. I know something of this my self; for before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbour* Ignorance *by himself, and fall upon another profitable question.*

Hopef. With all my heart, but you shall still begin.

Talk about one Temporary. *Where he dwelt.*

Chr. Well then, did you not know about ten years ago, one Temporary *in your parts, who was a forward man in Religion then?*

Hopef. Know him! Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back.*

Chr. *Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that was due thereto.*

Hopef. I am of your mind, for (my House not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, *Lord, Lord.*

Chr. *He told me at once, That he was resolved*

to go on Pilgrimage as we do now; but all of a sudden he grew acquainted with one Save-self, *and then he became a stranger to me.*

Hopef. Now since we are talking about him, let us a little enquire into the reason of the suddain back-sliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Hopef. Well then, there are in my judgement four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be Religious, ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his Stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which
2 Peter 2. 22. is written, *The Dog is turned to his own vomit again.* This I say being hot for Heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness
Prov. 29. 25. die; and they return to their course again.

2*ly.* Another reason is, They have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when

that terrour is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all; or at leaſt, of bringing themselves into unavoidable and un-necessary troubles: and so they fall in with the world again.

3*ly*. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have loſt their sense of Hell and wrath to come, they return again to their former course.

4*ly*. Guilt, and to meditate terrour, are grievous to them, they like not to see their misery before they come into it. Though perhaps the sight of it firſt, if they loved that sight, might make them flie whither the righteous flie and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terrour, therefore, when once they are rid of their awakenings about the terrours and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellon that ſtandeth before the Judge, he quakes and trembles, and seems to repent moſt heartily; but the bottom of all is, the fear of the Halter, not of any deteſtation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue ſtill; whereas, if his mind was changed, he would be otherwise.*

Hopef. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

How the Apostate goes back.

Chr. *So I will willingly.*

1. They draw off their thoughts all that they may, from the remembrance of God, Death, and Judgement to come.

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly, and that devilishly; that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal loose and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanched again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering in the Countrey of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard con-

Is. 62. 4. Cant. 2. 10, 11, 12.

tinually the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Countrey the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of death*, and also out of the reach of Giant *Despair*; neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the Borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed: Yea here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoice over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought in all their Pilgrimage. Here they heard voices from out of the City, loud voices; saying, *Say ye to the daughter of* Zion, *Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Countrey called them, *The holy People, The redeemed of the Lord, Sought out*, &c.

Angels.

Is. 62. 5.

Is. 62. 8.

Is. 62. 11.

Is. 62. 12.

Now as they walked in this Land, they had more rejoicing then in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little ſtrengthened, and better able to bear their ſickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the Highway. Now as they
Deut. 23. 24. came up to these places, behold the Gardener ſtood in the way; to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the ſolace of Pilgrims. So the Gardiner had them into the Vineyards, and bid them refreſh themſelves with the Dainties; He also ſhewed them *there* the King's walks, and the *Arbors* where he delighted to be: And here they tarried and ſlept.

Now I beheld in my Dream, that they talked more in their ſleep at this time, then ever they did in all their Journey; and being in a muſe there about, the Gardener ſaid even to me, Wherefore muſeſt thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down ſo ſweetly, as to cauſe the lips of them that are aſleep to ſpeak.

So I ſaw that when they awoke, they addreſſed themſelves to go up to the City. But, as I ſaid,
Rev. 21. 18. the reflections of the Sun upon the City (for the City was pure Gold) was ſo extreamly glorious,
2 Cor. 3. 18. that they could not, as yet, with open face behold it, but through an *Inſtrument* made for that purpoſe. So I ſaw, that as they went on, there met them two men, in Raiment that ſhone like Gold, alſo their faces ſhone as the light.

These men asked the Pilgrims whence they came? and they told them; they also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleaſures they had met in the way? and they told them. Then

said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own faith. So I saw in my Dream that they went on together till they came within sight of the Gate.

Now I further saw that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the sight therefore of this River, the Pilgrims were much stounded, but the men that went with them, said, You must go through, or you cannot come at the Gate.

Death.

Death is not welcome to nature, though by it we pass out of this World into glory.

The Pilgrims then, began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, untill the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men, if the Waters were all of a depth. They said, No; yet they could not help them in that Case, for said they: *You shall find it deeper or shallower, as you believe in the King of the place.*

1 Cor. 15. 51, 52.

Angels help us not comfortably through death.

They then addressed themselves to the Water; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his Waves go over me, *Selah.*

Then said the other, Be of good chear, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of

Christian's conflict at the hour of death.

death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate: here also, as they that stood by, perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and Evil Spirits. For ever and anon he would intimate so much by words. *Hopeful* therefore here had much adoe to keep his Brother's head above water, yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer: 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where its said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that

Ps. 73. 4, 5.

God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream, that *Christian* was as in a muse a while; To whom also *Hopeful* added this word, *Be of good chear, Jesus Christ maketh thee whole:* And with that, *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Then they both took courage, and the enemy was after that as still as a stone, untill they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill *with ease*, because they had these two men to lead them up by the Arms; also they had left their *Mortal* Garments behind them in the River; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher then the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

Christian delivered from his tears in death.

Is. 43. 2.

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality.

The talk they had with the shining Ones, was about the Glory of the place, who told them, that the beauty, and glory of it was inexpressible. There, said they, is the Mount *Sion*, the Heavenly *Jerusalem*, the innumerable Company of Angels, and the Spirits of Just men made perfect: You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: And when you come there you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again, such things as you saw when you were in the lower Region upon the Earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away*. You are going now to *Abraham*, to *Isaac*, and *Jacob*, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One*, *for there you shall see him as he is*. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the mighty One. There you shall enjoy your friends again, that are got thither

Heb. 12. 22, 23, 24. Rev. 2. 7. Rev. 3. 4.

Rev. 21. 1.

Is. 57. 1, 2.

Is. 65. 14.

Gal. 6. 7.

1 John 3. 2.

before you; and there you shall with joy receive, even every one that follows into the Holy Place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the Wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgement, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1 Thess. 4. 13, 14, 15, 16. Jude 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage supper of the Lamb:* and thus they came up to the Gate.

Rev. 19.

Now when they were come up to the Gate, there was written over it, in Letters of Gold, *Blessed are they that do his commandments, that they may have right to the Tree of life; and may enter in through the Gates into the City.*

Rev. 22. 14.

Then I saw in my Dream, that the shining men bid them call at the Gate, the which when they did, some from above looked over the Gate;

to wit, *Enoch*, *Moses*, and *Elijah*, *&c.* to whom it was said, These Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; Those therefore were carried into the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate, the King then commanded to open the Gate; *That the righteous Nation*, said he, *that keepeth Truth may enter in.*

Is. 26. 2.

Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withall, and the Crowns in token of honour; Then I heard in my Dream that all the Bells in the City Rang for joy: and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing*, *Honour*, *Glory and Power*, *be to him that sitteth upon the Throne*, *and to the Lamb for ever and ever.*

Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withall.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy*, *Holy*, *Holy*, *is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least incouragement. When he was come up to the Gate, he looked up to the writing that was above; and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him; but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a dream.

FINIS

THE CONCLUSION

NOw Reader, I have told my Dream to thee;
See if thou canſt Interpret it to me;
Or to thy self, or Neighbour: but take heed
Of mis-interpreting: for that, inſtead
Of doing good, will but thy self abuse:
By mis-interpreting evil insues.
Take heed also, that thou be not extream,
In playing with the out-side *of my Dream:*
Nor let my figure, or similitude,
Put thee into a laughter or a feud;
Leave this for Boys *and* Fools; *but as for thee,*
Do thou the subſtance of my matter see.
Put by the Curtains, look within my Vail;
Turn up my Metaphors and do not fail:
There, if thou seekeſt them, such things to find,
As will be helpfull to an honeſt mind.
What of my dross *thou findeſt there, be bold*
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt caſt all away as vain,
I know not but 'twill make me Dream again.

THE END

THE

PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME: THE SECOND PART. DELIVERED UNDER THE SIMILITUDE OF A DREAM WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE AND CHILDREN, THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY. BY

JOHN BUNYAN

THE AUTHOR'S WAY OF SENDING FORTH HIS SECOND PART OF THE PILGRIM

GO, *now my little Book, to every place,*
Where my first Pilgrim, *has but shewn his Face,*
Call at their door: If any say, who's there?
Then answer thou, Christiana is here.
If they bid thee come in, *then enter thou*
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they'll know them, by their looks, or name.
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian *a Pilgrim; If they say*
They did: And was delighted in his way:
Then let them know that those related were
Unto him: Yea, his Wife and Children are.
Tell them that they have left their House and Home,
Are turned Pilgrims, seek a World to come:
That they have *met with hardships in the way,*
That they do *meet with troubles night and day;*
That they have trod on Serpents, fought with Devils,
Have also overcome a many evils.
Yea tell them also of the next, who have
Of love to Pilgrimage *been stout and brave*
Defenders of that way, and how they still
Refuse this World, to do their Father's will.
Go, tell them also of those dainty things,
That Pilgrimage *unto the* Pilgrim *brings,*
Let them acquainted be, too, how they are
Beloved of their King, under his care;

What goodly Mansions *for them he provides,*
Tho they meet with rough Winds, and swelling Tides
How brave a calm they will enjoy at last,
Who to *their Lord, and* by *his ways hold fast.*
Perhaps with heart and hand they will imbrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows with such chear and fair,
As shew will, they of Pilgrims *lovers are.*

1. *Object.*

But how if they will not believe of me
That I am truly thine, 'cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The Hands and Houses of I know not who.

Answer.

'Tis true, some have of late, to Counterfeit
My *Pilgrim, to their own, my Title set;*
Yea others, half my Name and Title too;
Have stitched to their Book, to make them do;
But yet they by their Features *do declare*
Themselves not mine to be, whose ere they are.
If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine own native Language, which no man
Now useth, nor with ease dissemble can.
If after all, they still of you shall doubt,
Thinking that you like Gipsies *go about,*
In naughty-wise the Countrey to defile,
Or that you seek good People to beguile
With things unwarrantable: Send for me
And I will Testifie, you Pilgrims *be;*
Yea, I will Testifie that only you
My Pilgrims *are; And that alone will do.*

2. *Object.*

But yet, perhaps, I may enquire for him,
Of those that wish him Damned life and limb,
What shall I do, when I at such a door,
For *Pilgrims* ask, and they shall rage the more?

Answer.

Fright not thy self my Book, for such Bugbears,
Are nothing else but ground for groundless fears,
My Pilgrims *Book has travel'd Sea and Land,*
Yet could I never come to understand,
That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor.
In France *and* Flanders *where men kill each other*
My Pilgrim *is esteem'd a Friend, a Brother.*
In Holland *too, 'tis said, as I am told,*
My Pilgrim *is with some, worth more than Gold.*
Highlanders, *and* Wild-Irish *can agree,*
My Pilgrim *should familiar with them be.*
'Tis in New-England *under such advance,*
Receives there so much loving Countenance,
As to be Trim'd, new-Cloth'd, & deck't with Gems,
That it may shew its Features, and its Limbs,
Yet more; so comely doth my Pilgrim *walk,*
That of him thousands daily Sing and talk.
If you draw nearer home, it will appear
My Pilgrim *knows no ground, of shame, or fear;*
City, and Countrey will him Entertain,
With welcome Pilgrim. *Yea, they can't refrain*
From smiling, if my Pilgrim *be but by,*
Or shews his head in any Company.
Brave Galants do my Pilgrim *hug and love,*
Esteem it much, yea value it above
Things of a greater bulk, yea, with delight,
Say my Lark's leg *is better than a* Kite.

Young Ladys, and young Gentle-women too,
Do no small kindness to my Pilgrim *shew;*
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim *has, 'cause he to them imparts,*
His pretty riddles, in such wholsome ſtraines
As yields them profit double to their paines
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold.
The very Children that do walk the ſtreet,
If they do but my holy Pilgrim *meet,*
Salute him will, will wish him well and say,
He is the only Stripling *of the Day.*
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim ſtoryes *which he knows so well.*
Yea, some who did not love him at the firſt,
But cal'd him Fool, *and* Noddy, *say they muſt*
Now they have seen *&* heard *him, him commend,*
And to those whom they love, they do him send.
Wherefore my Second Part, *thou needſt not be*
Afraid to shew thy Head: None can hurt thee,
That wish but well to him, that went before,
'Cause thou com'ſt after with a Second ſtore,
Of things as good, as rich as profitable,
For Young, for Old, for Stag'ring and for ſtable.

3. *Object.*

But some there be that say he laughs too loud;
And some do say his Head is in a Cloud.
Some say, his Words and Storys are so dark,
They know not how, by them, to find his mark.

Answer.

One may (I think) say both his laughs & cryes,
May well be gueſt at by his watry Eyes.

Some things are of that Nature as to make
Ones fancie Checkle while his Heart doth ake,
When Jacob *saw his* Rachel *with the Sheep,*
He did at the same time both kiss and weep.
Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles: And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure;
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.
I also know, a dark Similitude
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Then things from Similies not borrowed.
Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends, not foes: to Friends that will give place
To thee, thy Pilgrims, *and thy words imbrace.*
Besides, what my first Pilgrim *left conceal'd,*
Thou my brave Second Pilgrim *hast reveal'd*
What Christian *left lock't up and went his way;*
Sweet Christiana *opens with her Key.*

4. *Object.*

But some love not the method of your first,
Romance they count it, throw't away as dust,
If I should meet with such, what, should I say?
Must I slight them as they slight me, or nay?

Answer.

My Christiana, *if with such thou meet,*
By all means in all Loving-wise, them greet;
Render them not reviling for revile:
But if they frown, I prethee on them smile,

Perhaps 'tis Nature, or some ill report
Has made them thus *dispise, or* thus *retort.*
Some love no Cheese, some love no Fish, & some
Love not their Friends, nor their own House or home
Some ſtart at Pigg, ſlight Chicken, love not Fowl,
More than they love a Cuckow or an Owl,
Leave ſuch, my Chriſtiana, *to their choice,*
And ſeek thoſe, who to find thee will rejoyce;
By no means ſtrive, but in all humble wiſe,
Preſent thee to them in thy Pilgrim's *guiſe.*
Go then, my little Book and ſhew to all
That entertain, and bid thee welcome ſhall,
What thou ſhalt keep cloſe, ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them may be bleſt
To them for good, may make them chuſe to be
Pilgrims, better by far, then thee or me.
Go then, I ſay, tell all men who thou art,
Say, I am Chriſtiana, *and my part,*
Is now with my four Sons, to tell you what
It is for men to take a Pilgrim's *lot;*
Go alſo tell them who, *and what they be,*
That now do go on Pilgrimage *with thee;*
Say, here's my Neighbour Mercy, *ſhe is one,*
That has long-time with me a Pilgrim *gone;*
Come ſee her in her Virgin *Face, and learn*
Twixt Idle ones, and Pilgrims *to diſcern.*
Yea let young Damſels learn of her to prize,
The World which is to come, in any wiſe;
When little Tripping *Maidens follow God,*
And leave old doting Sinners to his Rod;
'Tis like thoſe Days wherein the young ones cry'd
Hoſanah *to whom old ones did deride.*
Next tell them of old Honeſt, *who you found*
With his white hairs treading the Pilgrims ground;
Yea, tell them how plain hearted this *man was,*
How after his good Lord he bare his Croſs:
Perhaps with ſome gray Head this may prevail,
With Chriſt to fall in Love, and Sin bewail.

Tell them also how Maſter Fearing *went*
On Pilgrimage, and how the time he ſpent
In Solitariness, with Fears and Cries,
And how at laſt, he won the Joyful Prize.
He was *a good man, though much down in Spirit,*
He is *a good Man, and doth Life inherit.*
Tell them of Maſter Feeblemind *alſo,*
Who, not before, but ſtill behind would go;
Show them alſo how he had like been ſlain,
And how one Great-Heart *did his life regain;*
This man was true of Heart, tho weak in grace,
One might true Godliness read in his Face.
Then tell them of Maſter Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Maſter Feeblemind, *and he*
Did love, and in Opinions *much agree.*
And let all know, tho weakness was their chance,
Yet ſometimes one could Sing *the other* Dance.
Forget not Maſter Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was ſo ſtout,
No Man could ever make him face about,
And how Great-Heart, *and he could not forbear*
But put down Doubting Caſtle, ſlay Despair.
Overlook not Maſter Despondancy.
Nor Much-a-fraid, *his Daughter, tho they ly*
Under ſuch Mantles as may make them look
(*With ſome*) *as if their God had them forſook*
They ſoftly went, but ſure, and at the end,
Found that the Lord of Pilgrims *was their Friend.*
When thou haſt told the World of all theſe things,
Then turn about, my book, and touch theſe ſtrings,
Which, if but *touched will ſuch Muſick make,*
They'll make a Cripple dance, a Gyant quake.
Thoſe Riddles that lie couch't within thy breaſt,
Freely propound, expound: and for the reſt
Of thy miſterious lines, let them remain,
For thoſe whoſe nimble Fancies ſhall them gain.

Now may this little Book a blessing be,
To those that love this little Book and me,
And may its buyer have no cause to say,
His Money is but lost or thrown away,
Yea may this Second Pilgrim *yield that Fruit,*
As may with each good Pilgrim's *fancie sute,*
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.

Is the Hearty Prayer
of the Author
JOHN BUNYAN.

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A

DREAM

THE SECOND PART

COurteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestial Countrey; was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Insomuch that he was forced to go on his Progress without them, for he durst not run the danger of that destruction which he feared would come by staying with them, in the City of Destruction: Wherefore, as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Business, that I have been much hindred, and kept back from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my Lodgings in a Wood about a mile off the Place, as I slept I dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was

travelling, me thought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that there below, that lieth on the left hand of our way?*

Then said Mr. *Sagasity*, for that was his name, it is the City of *Destruction*, a populous place, but possessed with a very ill conditioned, and idle sort of People.

I thought that was that City, quoth I, *I went once my self through that Town, and therefore know that this report you give of it is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well Sir, quoth I, *Then I perceive you to be a well meaning man: and so one that takes pleasure to hear and tell of that which is good; pray did you never hear what happened to a man sometime ago in this Town* (*whose name was* Christian) *that went on Pilgrimage up towards the higher Regions?*

Sag. Hear of him! Ay, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights and Fears that he met with, and had in his Journey, besides, I must tell you, all our Countrey rings of him, there are but few Houses that have heard of him and his doings, but have sought after and got the *Records* of his Pilgrimage; yea, I think I may say, That that his hazzardous Journey, has got a many wel-wishers to his ways: For though when he was here, he was *Fool* in every man's mouth, yet now he is gon, he is highly commended of all. For, 'tis said he lives bravely where he is: Yea, many of them that are resolved never to run his hazzards, yet have their mouths water at his gains.

Christians *are well spoken of when gone, tho' called Fools while they are here.*

They may, quoth I, *well think, if they think any thing that is true, that he liveth well where he is, for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no grief mixed therewith.*

Sag. Talk! The People talk strangely about him: Some say, that he *now walks in White*, that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head: Others say, that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh, and walketh, and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some that his Prince, the Lord of that Countrey, will shortly come into *these* parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a Pilgrim. For they say, that now he is so in the Affections of his Prince, and that his *Soveraign* is so much concerned with the *Indignities* that were cast upon *Christian* when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince, that he ventured as he did.

Rev. 3. 4. 1 Chap. 6. 11.

Zech. 3. 7.

Luke 14. 15.

Jude 14. 15.

Luke 10. 16.

I dare say, quoth I, *I am glad on't, I am glad for the poor man's sake, for that now he has rest from his Labour, and for that he now reapeth the benefit of his Tears with Joy; and for that he*

Rev. 14. 13.

Ps. 126. 5, 6. *has got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I also am glad for that a Rumour of these things is noised abroad in this Countrey; Who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.*

Sag. Who! *Christiana*, and her Sons! They are like to do as well as did *Christian* himself, for though they all plaid *the Fool* at the first, and would by no means be perswaded by, either the Tears or Intreaties of *Christian*, yet second thoughts have wrought wonderfully with them, so they packt up and are also gone after him.

Better, and better, quoth I, *But What! Wife and Children and all?*

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, *a man it seems may report it for a truth?*

Sag. You need not fear to affirm it, I mean that they are all gon on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrim's* Life,) after her Husband was gone *over the River*, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you

1 part, page 155.

know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken a way from her. And upon this, came into her mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: which also clogged her Conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (of her and her Sons) to go with him, yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in her ears most dolefully.

Mark this, you that are Churles to your godly Relations.

1 *part*, *page* 10.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self, I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was

over run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out: Oh, Wo, worth the day.

James 1. 23, 24, 25.

Christiana's *Dream.*

The next night, *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her, in which were recorded the sum of her ways, and the times, as she thought, look'd *very black upon her.* Then she cried out aloud in her sleep, Lord have mercy upon me a Sinner, and the little Children heard her.

Luke 18. 13.

After this she thought she saw two very ill favoured ones ſtanding by her Bed-side, and saying, *What ſhall we do with this Woman? For she cryes out for Mercy waking and sleeping: If she be ſuffered to go on as she begins, we ſhall loſe her as we have loſt her Husband.* Wherefore we muſt by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim.

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. And then she thought she saw *Chriſtian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, ſtanding and playing upon it before one that sate on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Prince's Feet, saying, *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a company of them that ſtood round about, and harped with their Harps: but

no man living could tell what they said, but *Chriſtian* and his Companions.

Next Morning when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out saying, *If thou comeſt in God's name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House.* The which when he had done, he said, *Chriſtiana*, knoweſt thou wherefore I am come? Then she blush'd and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou had'ſt a desire to go thither; also there is a report that thou art aware of the evil thou haſt formerly done to thy Husband in hardening of thy Heart againſt his way, and in keeping of these thy Babes in their Ignorance. *Chriſtiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

There is *Chriſtian* thy Husband, *that was*, with Legions more his Companions, ever beholding that face that doth miniſter Life to beholders: and they will all be glad when they shall hear the sound of thy feet ſtep over thy Father's Threshold.

Chriſtiana at this was greatly abashed in her self, and bowing her head to the ground, this *Visitor* proceeded and said, *Chriſtiana!* Here is also a Letter for thee which I have brought from

thy Husband's King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did* Christian *her Husband: for that was the way to come to his City, and to dwell in his Presence with Joy, forever.* At this the good Woman was quite overcome. So she cried out to her *Visitor. Sir, will you carry me and my children with you, that we also may go and worship this King?*

Song 1. 3.

Then said the Visitor, *Christiana! The bitter is before the sweet:* Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband: go to the *Wicket Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosome. That thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the *further* Gate.

Ps. 119. 54.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address her self unto them. My Sons, I have as you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness: For I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by

nature miserable: My Carriages also to your Father in his diſtress, is a great load to my Conscience. For I hardened both my own heart and yours againſt him, and refused to go with him on Pilgrimage.

The thoughts of these things would now kill me out-right; but that for a Dream which I had laſt night, and but that for the incouragement that this Stranger has given me this Morning. Come my Children, let us pack up, and be gon to the Gate that leads to the Celeſtial Countrey, that we may see your Father, and be with him, and his Companions in Peace, according to the Laws of that Land.

Then did her Children burſt out into Tears for Joy that the Heart of their Mother was so inclined: So their *Visitor* bid them farewel: and they began to prepare to set out for their Journey.

But while they were thus about to be gon, two of the Women that were *Chriſtiana's* Neighbours, came up to her House and knocked at her Dore. To whom she said as before, *If you come in God's name, come in.* At this the Women were ſtun'd, for this kind of Language, they used not to hear, or to perceive to drop from the lips of *Chriſtiana.* Yet they came in; but behold they found the good Woman a preparing to be gon from her House.

So they began and said, *Neighbour, pray what is your meaning by this.*

Chriſtiana answered and said to the eldeſt of them whose name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was daughter to him that met *Chriſtian* upon the Hill *Difficulty*: and would a had him gone back for fear of the Lyons.)

1 part, pages 45, 46.

Timor. For what Journey I pray you?

Chris. Even to go after my good Husband; and with that she fell a weeping.

Timorous *comes to visit* Christiana, *with* Mercie, *one of her Neighbours.*

Timor. I hope not so, good Neighbour, pray for your poor Children's sakes, do not so unwomanly cast away yourself.

Chris. Nay, my Children shall go with me; not one of them is willing to stay behind.

Timor. I wonder in my very heart, what, or who has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timor. *Prithee what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?*

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went *over the River*. But that which troubleth me most, is my churlish carriages to him when he was under his distress. Besides, I am *now* as he was *then*; nothing will serve me but going on Pilgrimage. I was a dreaming last night that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Countrey, he sits and eats with him at his Table, he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, seem to me to be but as a Dunghill. The Prince of the Place has also sent for me with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a Letter, which Invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Death.

1 Cor. 5. 1, 2, 3, 4.

Timor. *Oh the madness that has possessed thee*

and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obstinate *can yet testifie; for he went along with him, yea and* Plyable *too, until they, like* wise men, *were afraid to go any further. We also heard over and above, how he met with the Lyons, Apollion, the shadow of death, and many other things: Nor is the danger that he met with at* Vanity *fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou being but a poor Woman, do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldest be so rash as to cast away thy self: Yet for the sake of the Fruit of thy Body, keep thou at home.* 1 *part, pages* 11, 12, 13.

But *Christiana* said unto her, tempt me not, my Neighbour: I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these Troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they shew I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. Wherefore since you came not to my House, *in God's name*, as I said, I pray you to be gon, and not to disquiet me further.

Then *Timorous* also revil'd her, and said to her Fellow, come Neighbour *Mercie*, lets leave her in her own hands, since she scorns our Counsel and Company. But *Mercie* was at a stand, and could not so readily comply with her Neighbour: and that for a two-fold reason. First, her Bowels yearned over *Christiana*: so she said with in her self, If my Neighbour will needs be

Mercie's *Bowels yearn over* Christiana.

gon, I will go a little way with her, and help her. Secondly, her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her mind). Wherefore she said within her self again, I will yet have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, my self with my heart shall also go with her. Wherefore *Mercy* began thus to reply to her neighbour *Timorous*.

Timorous *forsakes her; but* Mercy *cleaves to her.*

Mer. Neighbour, *I did indeed come with you, to see* Christiana *this Morning, and since she is, as you see, a taking of her last farewel of her Country, I think to walk this Sun-shine Morning, a little way with her to help her on the way.* But she told her not of her second Reason, but kept that to her self.

Timor. Well, I see you have a mind to go a fooling too: but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook her self to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bats-eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the Story of *Christiana*, and of her intended Journey. And thus she began her Tale.

Timorous *acquaints her Friends what the good* Christiana *intends to do.*

Timor. Neighbours, having had little to do this morning, I went to give *Christiana* a visit, and when I came at the door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that? and she told me in

short, That she was now of a mind to go on Pilgrimage, as did her Husband. She told me also a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then said Mrs. Know-nothing, *And what! do you think she will go?* *Mrs.* Know-nothing.

Timor. Aye, go she will, whatever come on't; and me thinks I know it by this; for that which was my great Argument to perswade her to stay at home, (to wit, the Troubles she was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For she told me in so many words, *The bitter goes before the sweet.* Yea, and for as much as it so doth, it makes the sweet the sweeter.

Mrs. *Bats-eyes.* Oh this blind and foolish woman, said she, Will she not take warning by her Husband's Afflictions? For my part, I see if he was here again he would rest him content in a whole Skin, and never run so many hazards for nothing. *Mrs.* Bats-eyes.

Mrs. *Inconsiderate* also replyed, saying, away with such Fantastical Fools from the Town; a good Riddance, for my part, I say, of her, Should she stay where she dwels, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise Body can abide: Wherefore, for my part I shall never be sorry for her Departure; let her go, and let better come in her room: 'twas never a good World since these whimsical Fools dwelt in it. *Mrs.* Inconsiderate.

Then Mrs. *Light-mind* added as followeth. Come, put this kind of Talk away. I was yesterday at Madam *Wanton's*, where we were as merry as the Maids. For who do you think should be there, but I, and Mrs. *Love-the-flesh*, *Mrs.* Light-mind, *Madam* Wanton *she that had like to a bin too hard for* Faithful *in time past, 1 part, page* 74.

and three or four more, with Mr. *Lechery*, Mrs. *Filth*, and some others. So there we had Musick and Dancing, and what else was meet to fill up the pleasure. And I dare say my Lady her self is an admirably well bred Gentlewoman, and Mr. *Lechery* is as pretty a Fellow.

Discourse betwixt Mercie *and good* Christiana.

By this time *Christiana* was got on her way, and *Mercie* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And *Mercie*, said *Christiana*, I take this as an unexpected favour, that thou shouldest set foot out of Doors with me to accompany me a little in my way.

Mer. Then said young Mercie (*for she was but young*), *If I thought it would be to purpose to go with you, I would never go near the Town any more.*

Mercie *inclines to go.*

Chris. Well, *Mercie*, said *Christiana*, cast in thy Lot with me. I well know what will be the end of our Pilgrimage, my Husband is where he would not but be, for all the Gold in the *Spanish* Mines. Nor shalt thou be rejected tho thou goest but upon *my Invitation*. The King who hath sent for me and my Children, is one that delighteth in *Mercie*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in Common betwixt thee and me, only go along with me.

Mercy *doubts of acceptance.*

Mer. But how shall I be ascertained that I also shall be entertained? Had I this hope, but from one that can tell, I would make no stick at all, but would go being helped by him that can help, tho' the way was never so tedious.

Christiana *allures her to the Gate which is* Christ, *and promiseth there to enquire for her.*

Chris. Well, loving *Mercie*, I will tell thee what thou shalt do, go with me to the *Wicket Gate*, and there I will further enquire for thee, and if there thou shalt not meet with

incouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy Kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Mer. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.

Christiana then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercie* began to weep. Then said *Christiana*, wherefore weepeth my Sister so?

Mer. *Alas! said she, who can but lament that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: and that which makes my grief the more heavy, is, because they have no Instructor, nor any to tell them what is to come.*

Chris. Bowels becometh Pilgrims. And thou dost for thy Friends as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and benefit of them. I hope, *Mercie*, these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears shall reap in Joy, in singing. And he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.* Ps. 126. 5, 6.

Then said *Mercie*,

Let the most blessed be my guide,
If't be his blessed Will,

Unto *his Gate*, into *his fould*,
Up to *his Holy Hill.*
And let him never suffer me
To swarve, or turn aside
From his free grace, and Holy ways,
Whate're shall me betide.
And let him gather them of mine,
That I have left behind.
Lord make them pray they may be thine,
With all their heart and mind.

1 *part, pages* 15, 16.

Now my old Friend proceeded, and said, But when *Christiana* came up to the Slow of *Despond*, she began to be at a stand: for, said she, This is the place in which my dear Husband had like to have a been smuthered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse than formerly. So I asked if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the King's Labourers; and that say they are for mending the King's High-ways, that bring *Dirt*, and *Dung* instead of Stones, and so marr instead of mending. Here *Christiana* therefore, with her Boys did make a stand: but said *Mercie*, come let us venture, only let us be wary. Then they looked well to the *Steps*, and made a shift to get staggeringly over.

Their own Carnal conclusions, instead of the word of life.

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have been told her from the Lord.*

Luke 1. 45.

Then they went on again; and said *Mercie* to *Christiana*, Had I as good ground to hope for a

loving reception at the *Wicket-Gate*, as you, I think no Slow of *Despond* would discourage me.

Well, said the other, you know *your sore*, and I know *mine*: and, good friend, we shall all have enough evil before we come at our Journey's end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. *Sagaciety* left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercie* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did she *knocked*, and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog and a great one too, and this made the Woman and Children afraid. Nor durst they for a while to knock any more for fear the *Mastiff* should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the Dog: go back they durst not, for fear that the Keeper of that Gate should espy them, as they so went, and should be offended with them. At last they thought of knocking again, and knocked more

Prayer should be made with Consideration, and Fear: As well as in Faith and Hope.

The Dog, the Devil an Enemy Prayer.

vehemently then they did at the first. Then said the Keeper of the Gate, who is there? So the *Dog* left off to bark, and he opened unto them.

Then *Christiana* made low obeysance, and said, Let not our Lord be offended with his Handmaidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same *Errand* as he; to wit, to be, if it shall please you, graciously admitted by this Gate, into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, yes; and so are these my sweet Babes also.

Then he took her by the hand, and let her in and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of trumpet for joy. So he obeyed and sounded, and filled the Air with his Melodious Notes.

Luke 15. 7.

Now all this while, poor *Mercie* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys: Then she began to make Intercession for Mercy.

Chris. And she said, my Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self. One that is much dejected in her mind, for that she comes,

as she thinks, without sending for, whereas I was sent to, by my Husband's King to come.

Now *Mercie* began to be very impatient, for each *Minute* was as long to her as an hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate her self. And she knocked *then* so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, who is there? And said *Christiana*, it is my Friend.

The Delays make the hungring Soul the fer-venter.

So he opened the Gate, and looked out; but *Mercie* was fallen down without in a Swoon, for she fainted, and was afraid, that no Gate should be opened to her.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O sir, she said, I am faint, there is scarce Life left in me. But he answered, that one once said, *When my Soul fainted within me, I remembered the Lord and my prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Jonah 2. 7.

Mer. I am come, for *that*, unto which I was never invited as my Friend *Christiana* was. *Hers* was from the King, and mine was but from *her*: Wherefore I fear I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, And as my Lord sees, I am come. And if there is any Grace or forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by: Fetch something, and give it *Mercie* to smell on, thereby to stay her fainting. So

they fetcht her a *Bundle* of *Myrrh*, and a while after she was revived.

And now was *Chriſtiana* and her Boys and *Mercie received* of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, We are sorry for our Sins, and beg of our Lord his Pardon, and further information, what we muſt do.

I grant Pardon, said he, by word, and deed; by word in the promise of forgiveness: by deed in the way I obtained it. Take the firſt from my Lips with a kiss, and the other, as it ſhall be revealed.

Song 1. 2. John 20. 20.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladed. He also had them up to the top of the Gate and shewed them by what *deed* they were saved, and told them withall that that sight they would have again as they went along in the way, to their comfort.

Christ Crucified seen afar off.

So he left them a while in a Summer-Parler below, where they entred into talk by themselves. And thus *Chriſtiana* began, *O Lord! How glad am I, that we are got in hither!*

Mer. *So you well may; but I, of all, have cause to leap for joy.*

Chris. I thought, one time, as I ſtood at the Gate (because I had knocked and none did answer) that all our Labour had been loſt: Specially when that ugly Curr made such a heavy barking againſt us.

Mer. But my worſt Fears was after I saw that you was taken in to his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written. *Two Women shall be Grinding together; the one shall be taken, and the other left.* I had much ado to forbear crying out Undone, undone.

Matt. 24. 41.

And afraid I was to knock any more; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again or dye. So I knocked; but I cannot tell how, for my spirit now *ſtruggled* betwixt life and death. 1 *part, page* 25.

Chris. Can you not tell how you knocked? I am ſure your knocks were ſo earneſt, that the very ſound of them made me ſtart, I thought I never heard ſuch knocking in all my Life. I thought you would a come in by violent hands, or a took the Kingdom by ſtorm. Christiana *thinks her Companion prays better than she.* Matt. 11. 12.

Mer. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me and that there was a moſt cruel *Dog* there about. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray, what said my Lord to my rudeness, was he not angry with me?

Chris. *When he heard your lumbring noiſe, he gave a wonderful Innocent ſmile. I believe what you did pleas'd him well enough. For he ſhewed no ſign to the contrary, But I marvel in my heart why he keeps ſuch a dog; had I known that afore, I fear I ſhould not have had heart enough to a ventured my ſelf in this manner. But now we are in, we are in, and I am glad with all my heart.* *If the Soul at firſt did know all it ſhould meet with in its Journey to Heaven it would hardly ever ſet out.*

Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his yard. I hope he will not take it amiss.

Ay do, ſaid the Children, and perſwade him to hang him, for we are afraid he will bite us when we go hence.

So at laſt he came down to them again, and *Mercie* fell to the Ground on her Face before him and worshipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So he said unto her, Peace be to thee, ſtand up.

But she continued upon her Face and said, *Righteous art thou O Lord when I pleaded with thee, yet let me talk with thee of thy Judgments: Wherefore doſt thou keep so cruel a Dog in thy Yard, at the ſight of which such Women and Children as we, are ready to fly from thy Gate for fear?*

He answered, and said; *That Dog* has another Owner, he also is kept close in another man's ground; only my Pilgrims hear his barking. He belongs to the Caſtle which you see there at a diſtance: but can come up to the Walls of this Place. He has frighted many an honeſt Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out, and has *worried* some that I love; but I take all at present patiently, I also give my Pilgrims timely help: So they are not delivered up to his power to do to them what his Dogish nature would prompt him to. But what! My purchased one, I tro, hadſt thou known never so much before hand, thou wouldſt not a bin afraid of a Dog.

1 *part, page* 26.

The Beggers that go from Door to Door, will, rather than they will lose a supposed Alms, run the hazzard of the bauling, barking, and biting too of a Dog: And shall a Dog, a Dog in another Man's Yard: a Dog whose barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the *Lions*, their Darling from the power of the Dog.

Mer. Then said *Mercie, I confeſs my Ignorance: I ſpake what I underſtood not: I acknowledge thou doeſt all things well.*

Chris. Then *Christiana* began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his Steps, according as he had dealt with her Husband before. 1 *part, page* 30.

So I saw in my Dream, that they walkt on their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying:

Bless't be the Day that I began,
A Pilgrim for to be;
And blessed also be that man,
That thereto moved me.
'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can,
'Tis better late *then* never.
Our Tears *to joy, our fears to Faith*
Are turned, as we see:
Thus our beginning (*as one saith,*)
Shews what our end will be.

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go, a Garden; and that Garden belonged to him whose was that *Barking Dog* of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their Branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Plash* them, and began to eat. Their Mother did also chide them for so doing, but still the Boys went on. *The Children eat of the Enemies Fruit.*

Well, said she, my Sons, you Transgress, for that Fruit is none of ours: but she did not know

that they did belong to the Enemy; Ile warrant you if she had, she would a been ready to die for fear. But that passed, and they went on their way. Now by that they were gon about two Bows-shot from the place that let them into the way: they espyed two very *ill-favoured ones* coming down apace to meet them. With that *Christiana*, and *Mercie* her Friend, covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so that at last they met together. Then they that came down to meet them, came just up to the Women, as if they would imbrace them; but *Christiana* said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them; and that *Christiana* waxing very wroth, spurned at them with her feet. *Mercie* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back and be gon, for we have no Money to loose being Pilgrims as ye see, and such to as live upon the Charity of our Friends.

Two ill-favoured ones.

They assault Christiana.

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Chris. Now *Christiana* imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask, We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

Chris. Ay, quoth *Christiana*, you would have

us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, then suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cried Murder, Murder; and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them: They therefore cryed out again. *She cryes out.* Deut. 22, 23, 26, 27.

Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither: Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue: they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the Children also stood crying by. Then did he that came in for their relief, call out to the Ruffians saying, What is that thing that you do? Would you make my Lord's People to transgress? He also attempted to take them; but they did make their escape over the Wall into the Garden of the Man, to whom the great Dog belonged, so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been over come. *The* Reliever *comes.* *The Ill-ones fly.*

Reliever. So after a few more words, this *Reliever* said as followeth: *I marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles, and Dangers: For he would have granted you one.* *The* Reliever *talks to the Women.*

Chris. Alas said *Christiana*, we were so taken with our present blessing, that Dangers to come were forgotten by us; beside, who could have thought that so near the King's Palace there should have lurked such naughty ones: Indeed it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

We lose for want of asking for.

Relie. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes, under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a Conductor, you would not neither, so have bewailed that over sight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chris. Shall we go back again to my Lord, and confess our folly and ask one?

Relie. *Your confession of your folly, I will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as, I said, he will be inquired of by them to do it for them: and 'tis a poor thing that is not worth asking for.* When he had thus said he went back to his place, and the Pilgrims went on their way.

Ezek. 36. 37.

The mistake of Mercie.

Mer. Then said *Mercie*, what a sudden blank is here? I made account we had now been past all danger, and that we should never see sorrow more.

Chris. Thy *Innocency*, my Sister, said *Christiana* to *Mercie*, may excuse thee much; but as

for me my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it where Provision might a been had. I am therefore much to be blamed. Christiana's *Guilt.*

Mer. Then said Mercie, *how knew you this before you came from home? pray open to me this Riddle.*

Chris. Why, I will tell you. Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this. For methought I saw two men, as like these as ever the World they could look, ſtand at my *Bed's-feet*, plotting how they might prevent my Salvation. I will tell you their very words. They said, ('twas when I was in my Troubles,) *What shall we do with this Woman? For she cries out waking and sleeping for forgiveness, if she be ſuffered to go on as she begins, we ſhall lose her as we have loſt her Husband.* This you know might a made me take heed, and have provided when Provision might a been had. Christiana's *Dream repeated.*

Mer. Well said *Mercie, as by this neglect, we have an occaſion miniſtred unto us, to behold our own imperfections: So our Lord has taken occaſion thereby, to make manifeſt the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were ſtronger then we, of his meer good pleaſure.*

Thus now when they had talked away a little more time, they drew nigh to an House which ſtood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the firſt part of these Records of the *Pilgrim's Progress.* So they drew on towards the House (the House of the Interpreter) and when they came to the Door they heard a great talk in the House, they then gave ear, and heard, as 1 *part, page* 30.

they thought, *Chriſtiana* mentioned by name. For you muſt know that there went along, even before her, a talk of her and her Children's going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Chriſtian's* Wife; that Woman who was sometime ago, so unwilling to hear of going on Pilgrimage. Thus therefore they ſtood ſtill and heard the good people within commending her, who they little thought ſtood at the Door. At laſt *Chriſtiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, and opened the Door and looked, and behold two Women was there.

Dams. *Then said the Damsel to them, With whom would you speak in this place?*

Chris. *Chriſtiana* answered, we underſtand that this is a Privileged place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seeſt, is very far spent, and we are loth to-night to go any further.

Dams. Pray what may I call your name, that I may tell it to my Lord within?

Chris. My name is *Chriſtiana*, I was the wife of that Pilgrim that some years ago did travel this way, and these be his four children. This Maiden also is my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door! There is *Chriſtiana* and her Children, and her Companion, all waiting for entertainment here. Then they leaped for Joy, and went and told their Maſter. So he came to the Door, and looking upon her, he

said, *Art thou that* Christiana, *whom* Christian, *the Good-man, left behind him, when he betook himself to a Pilgrim's Life?*

Chris. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on in his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no way is right but this.

Inter. *Then is fulfilled that which also is Written of the Man that said to his Son, go work to-day in my Vineyard, and he said to his Father, I will not; but afterwards repented and went.* Matt. 21. 29.

Chris. Then said *Christiana*, So be it, *Amen.* God make it a true saying upon me, and grant that I may be found at the last, of him in peace without spot and blameless.

Inter. *But why standest thou thus at the Door, come in thou Daughter of* Abraham, *we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; Come Maiden, come in; so he had them all in to the House.*

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand, in token of their kind reception of them; they also carried it lovingly to *Mercie*, and bid them all welcome into their Master's House.

Old Saints glad to see the young ones walk in God's ways.

After a while, because Supper was not ready, the *Interpreter* took them into his *Significant* Rooms and shewed them what *Christian*, *Christiana's* Husband had seen sometime before.

Here therefore they saw the *Man* in the *Cage*, the *Man* and his Dream, the man that cut his way thorough his Enemies, and the Picture of the biggest of them all: together with the rest of those things that were then so profitable to *Christian*.

This done, and after these things had been somewhat digested by *Christiana*, and her Company: the *Interpreter* takes them apart again: and has them first into a Room, *where was a man that could look no way but downwards, with a Muck-rake in his hand. There stood also one over his head with a Celestial Crown in his Hand, and proffered to give him that Crown, for his Muck-rake; but the man did neither look up, nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floar.*

The man with the Muck-rake expounded.

Then said *Christiana*, *I perswade myself that I knew somewhat the meaning of this: For this is a Figure of a Man of this World: Is it not, good Sir?*

Inter. Thou hast said the right, said he, and his *Muck-rake* doth shew his Carnal mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the dust of the Floar, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Men's minds, quite carry their hearts away from God.

Chris. *Then said* Christiana, *O! deliver me from this Muck-rake.*

Inter. That Prayer, said the *Interpreter*, has lain by till 'tis almost rusty: *Give me not Riches*, Is scarce the Prayer of one of ten thousand.

Prov. 30. 8.

Straws, and Sticks, and Dust, with most, are the great things now looked after.

With that, *Mercie*, and *Christiana* wept, and said, It is alas! too true.

When the *Interpreter* had shewed them this, he has them into the very best Room in the House, (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: For there was nothing there to be seen but a very great *Spider* on the Wall: and that they overlookt.

Mer. Then said Mercie, *Sir, I see nothing; but* Christiana *held her peace.*

Inter. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an *ugly Spider*, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana's* Eyes, for she was a Woman quick of apprehension: and she said, Yes, Lord, there is here more then one. Yea, and *Spiders* whose Venom is far more destructive then that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercie* blush, and the Boys to cover their Faces: For they all began now to understand the Riddle. *Of the* Spider.

Then said the *Interpreter* again, *The Spider taketh hold with her hands as you see, and is in Kings' Palaces.* And wherefore is this recorded; but to show you, that how full of the Venome of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the King's House above? Prov. 30. 28.

Chris. I thought, said *Christiana*, of something of this; but I could not imagin it all. I thought that we were like *Spiders*, and that we looked

like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn *how to act Faith*, came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

Of the Hen and Chickens.

He had them then into another Room where was a Hen and Chickens, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look: So they gave heed, and perceived that the Hen did walk in a fourfold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*, and 4. she had an *out-cry*.

Matt. 23. 27.

Now, said he, compare this *Hen* to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People. By his common call, *he gives nothing*, by his special call, he always *has something to give*, he has also a brooding voice, *for them that are under his Wing*, and he has an out-cry, to give *the Alarm when he seeth the Enemy come*. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you.

Chris. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-house, where was a *Butcher* a killing of a Sheep: And behold the Sheep was quiet, and took her Death patiently. Then said the *Interpreter*: you must learn of this Sheep, to suffer: And to put up wrongs without murmurings and complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Butcher and the Sheep.

After this, he led them into his Garden, where was great variety of Flowers: and he said, do you see all these? So *Christiana* said, yes. Then said he again, Behold the Flowers are divers in *Stature*, in *Quality*, in *Colour*, and *Smell*, and *Virtue*, and some are better then some: Also where the Gardiner has set them, there they stand, and quarrel not one with another.

Of the Garden.

Again, he had them into his Field, which he had sown with Wheat, and Corn: but when they beheld the tops of all was cut off, only the Straw remained. He said again, This Ground was Dunged, and Plowed, and sowed; but what shall we do with the Crop? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under foot of men: Beware that in this you condemn not yourselves.

Of the Field.

Then, as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercie* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being also a Bird above many, that loveth

Of the Robbin *and the* Spider.

to maintain a kind of Sociableness with Man? I had thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse then I did.

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by; for to sight they are as this *Robbin*, pretty of Note, Colour and Carriages, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to sosciate with, and to be in their Company, as if they could live upon the good Man's Crums. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: but when they are by themselves *as the Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *Iniquity*, and swallow down *Sin* like Water.

Pray, and you will get at that which yet lies unrevealed.

So when they were come again into the House, because Supper as yet was not ready, *Chriſtiana* again desired that the *Interpreter* would either *show* or *tell* of some other things that are Profitable.

Then the *Interpreter* began and said, *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomly he goes to the Slaughter; and the more healthy the luſty man is, the more prone he is unto Evil.*

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that, that in God's sight is of great price.

'Tis easier watching a night or two, then to sit up a whole year together: So 'tis easier for one to begin to profess well, then to hold out as he should to the end.

Every Ship-Maſter, when in a Storm, will willingly caſt that over Board that is of the smalleſt value in the Vessel; but who will throw the beſt out firſt? none but he that feareth not God.

One leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a man would live well, let him fetch his last day to him, and make it always his company-Keeper.

Whispering and change of thoughts, proves that Sin is in the World.

If the World, which God sets light by, is counted a thing of that worth with men: what is Heaven which God commendeth?

If the Life that is attended with so many troubles, is so loth to be let go by us, What is the Life above?

Every Body will cry up the goodness of Men; but who is there that is, as he should, affected with the Goodness of God?

We seldom sit down to Meat; but we eat, and leave. So there is in Jesus Christ more Merit and Righteousness then the whole World has need of.

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree whose *inside* was all Rotten, and gone, and yet it grew and had Leaves. Then said *Mercie*, what means this? This Tree, said he, whose *out-side* is fair, and whose *inside* is Rotten; it is to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God, but indeed will do nothing for him: whose Leaves are fair; but their heart Good for nothing, but to be *Tinder* for the Devil's *Tinder-Box*.

Of the Tree that is rotten at heart.

Now Supper was ready, the Table spread, and all things set on the Board; so they sate

They are at Supper.

down and did eat when one had given thanks. And the *Interpreter* did usually entertain those that lodged with him, with Musick at Meals, so the Minstrels played. There was also one that did Sing. And a very fine voice he had.

His Song was this.

The Lord is only my Support,
And he that doth me feed:
How can I then want any thing,
Whereof I stand in need?

When the Song and Musick was ended, the *Interpreter* asked *Christiana, What it was that at first did move her to betake herself to a Pilgrim's Life?*

Talk at Supper.

Christiana answered. *First*, the loss of my Husband came into my mind, at which I heartily grieved: but all that was but natural Affection.

A Repetition of Christiana's *Experience.*

Then after that, came the Troubles, and Pilgrimage of my Husband's into my mind, and also how like a Churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the *Pond*; but that opportunely I had a Dream of the well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my mind, that they forced me to this way.

Inter. *But met you with no opposition afore you set out of Doors?*

Chris. Yes, a Neighbour of mine, one Mrs. *Timorous*. (She was a kin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me; for, as she called it, my intended desperate adventure; she also urged what she could, to dishearten me to it, the hardship and Troubles that my Hus-

band met with in the way; but all this I got over pretty well. But a Dream that I had, of two ill lookt-ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much: Yea, it ſtill runs in my mind, and makes me afraid of every one that I meet, leſt they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercie*, and said unto her, *And what moved thee to come hither sweet-heart?*

A question put to Mercie.

Mer. Then *Mercie* blushed and trembled, and for a while continued silent.

Inter. *Then said he, be not afraid, only believe, and speak thy mind.*

Mer. So she began and said. Truly Sir, my want of Experience, is that that makes me covet to be in silence, and that also that fills me with fears of coming short at laſt. I cannot tell of Visions, and Dreams as my friend *Chriſtiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Inter. *What was it then, dear heart, that hath prevailed with thee to do as thou haſt done?*

Mer. Why, when our friend here, was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what

was her meaning. She said, she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals* wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for bringing him thither, *&c.* Now methought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana.*

So I asked her further of the truth of these things, and if she would let me go with her: For I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go if I may with *Christiana* unto her Husband, and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth. Thou art a *Ruth*, who
Ruth II. 12. did for the love that she bore to *Naomi* and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that she knew not heretofore, *The Lord recompence thy work, and a full reward be given thee of the Lord God of* Israel, *under whose Wings thou art come to trust.*

Now Supper was ended, and Preparations was made for Bed, the Women were laid singly alone, and the Boys by themselves. Now when *Mercie* was in Bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her than ever they were

before. So she lay blessing and Praising God who had had such favour for her.

In the Morning they arose with the *Sun*, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden to the *Bath*, and there wash them, and make them clean from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the *Bath*, so she told them that there they must wash and be clean, for so her Master would have the Women to do that called at his House as they were going on *Pilgrimage*. They then went in and washed, yea they and the Boys and all, and they came out of that *Bath* not only sweet, and clean; but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer a deal, then when they went out to the washing.

The Bath Sanctification.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them and looked upon them and said unto them, *fair as the Moon*. Then he called for the *Seal* wherewith they used to be *Sealed* that were washed in his *Bath*. So the *Seal* was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the seal was the contents and sum of the Passover which the Children of *Israel* did eat when they came out from the Land of *Egypt*: and the mark was set betwixt their Eyes. This seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their gravity and made their Countenances more like them of Angels.

Then said the *Interpreter* again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Garments for these People: So she went and fetched out white Raiment, and laid it down before him; so he commanded them to put it on. *It was fine Linnen, white and clean.* When the Women were thus adorned they seemed to be a Terror one to the other; For that they could not see that glory each one on her self, which they could see in each other. Now therefore they began to esteem each other better then themselves. For you are fairer then I am, said one, and you are more comely then I am, said another. The Children also stood amazed to see into what fashion they were brought.

They are clothed.

True humility.

The *Interpreter* then called for a *Man-servant* of his, and bid him take *Sword*, and *Helmet*, and *Shield*, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and Sung,

This place has been our second Stage,
Here we have heard and seen
Those good things that from Age to Age,
To others hid have been.
The Dunghil-raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.
The Butcher, Garden and the Field,
The Robbin *and his bait,*
Also the Rotten-tree doth yield
Me Argument of Weight

To move me for to watch and pray,
To ſtrive to be ſincere,
To take my Croſs up day by day,
And ſerve the Lord with fear.

Now I ſaw in my Dream That they went on, and *Great-heart* went before them, ſo they went and came to the place where *Chriſtian's* Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a pauſe, and here alſo they bleſſed God. Now ſaid *Chriſtiana*, it comes to my mind what was ſaid to us at the Gate, to wit, that we ſhould have Pardon, by *Word* and *Deed*; by word, that is, by the promiſe; by *Deed*, to wit, in the way it was obtained. What the promiſe is, of that I know ſomething: But what is it to have Pardon by deed, Or in the way that it was obtained, Mr. *Great-heart*, I ſuppoſe you know; wherefore if you pleaſe let us hear you diſcourſe thereof.

A comment upon what was ſaid at the Gate, or a diſcourſe of our being juſtified by Chriſt.

Great-heart. Pardon by the deed done, is Pardon obtained by ſome one, for another that hath need thereof: Not by the Perſon pardoned, but in the way, *ſaith another*, in which I have obtained it. So then to ſpeak to the queſtion more large, the pardon that you and *Mercie* and theſe Boys have *attained*, was *obtained* by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteouſneſs to cover you, and ſpilt blood to waſh you in.

Chris. *But if he parts with his Righteouſneſs to us: What will he have for himſelf?*

Great-heart. He has more Righteouſneſs than you have need of, or then he needeth himſelf.

Chris. *Pray make that appear.*

Great-heart. With all my heart, but firſt I

must premise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be *distinguished*, *impossible* to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore, we are not made partakers, for as that they, any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures are joyned in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *Godhead*; but a Righteousness which standeth in the Union of both Natures: and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *God head*; if he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with his third, he parts with that perfection that capacitates him to the office of Mediation. He has therefore another Righteousness which standeth in *performance*, or obedience to a revealed Will: And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one man's disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.*

Rom. 5. 19.

Chris. *But are the Righteousnesses of no use to us?*

Great-heart. Yes, for though they are essential

to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The *Righteousness* of his *God-head* gives *Virtue* to his Obedience; the *Righteousness* of his *Man-hood* giveth capability to his obedience to justifie, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work of which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that Christ as God man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord, has made himself under the Law, *must* be given away: For the Law doth, not only bind him that is under it, *to do justly;* Rom. 5. 17. but to use Charity: Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that hath none. Now our Lord indeed hath two *Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that has worked, and has given away what he wrought for, to the next poor Begger he meets.

But again, in order to Pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous law: Now from this Curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord: Who came and stood in your place, and stead, and died your Death for your Transgressions, Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness: For the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Rom. 4. 24.

Gal. 3. 13.

Christiana *affected with this way of Redemption.*

Chris. *This is brave. Now I see that there was something to be learnt by our being pardoned by* word *and* deed. *Good* Mercie, *let us labour to keep this in Mind, and my Children do you remember it also. But, Sir, was not this it that made my good* Christian's *Burden fall from off his Shoulder, and that made him give three leaps for Joy?*

Great-heart. Yes, 'twas the belief of this, that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe, as I now do, 'twould make his heart the more merry and blithe.*

Great-heart. There is not only comfort, and the ease of a Burden, brought to us, by the sight and Consideration of these; but an indeared Affection begot in us by it: For who can, if he

doth but once think that Pardon comes, not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

Chris. *True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on. I am perswaded he wished me with him; but vile Wretch, that I was, I let him come all alone.* O Mercy, *that thy Father and Mother were here, yea, and Mrs.* Timorous *also. Nay I wish now with all my Heart, that here was Madam* Wanton *too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.* 1 part, page 52.

Great-heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from his Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the *Hen* by her common call, gives no meat to her *Chickens*. This you have therefore by a special Grace.

Now I saw still in my Dream, that they went

Simple, *and* Sloth *and* Presumption *hanged, and why.*

on until they were come to the place that *Simple*, and *Sloth*, and *Presumption*, lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Mer. *Then said* Mercy *to him that was their Guide, and Conductor, What are those three men? and for what are they hanged there?*

Great-heart. These three men, were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hindred; they were for *Sloth* and *Folly* themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. *But could they perswade any to be of their Opinion?*

Their Crimes.

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they perswaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-Lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill-report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was: They also began to vilifie his Servants, and to count the very best of them meddlesome, troublesome busie-Bodies: Further, they would call the Bread of Gods, *Husks*; the *Comforts* of his Children, *Fancies*, the Travel and Labour of Pilgrims, things to no purpose.

Chris. *Nay, said* Christiana, *if they were such, they shall never be bewailed by me, they have but*

what they deserve, and I think it is well that they hang so near the Highway that others may see and take warning. But had it not been well if their Crimes had been ingraven in some Plate of Iron or Brass, and left here, even where they did their Mischiefs, for a caution to other bad Men?

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.

Mercie. *No, no, let them hang and their Names Rot, and their Crimes live for ever against them; I think it a high favour that they were hanged afore we came hither, who knows else what they might a done to such poor Women as we are?* Then she turned it *into* a Song, saying,

Now then you three, hang there and be a Sign
To all that shall against the Truth combine;
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.
And thou my Soul of all such men beware,
That unto Holiness Opposers are.

Thus they went on till they came at the foot of the Hill *Difficulty*. Where again their good Friend, Mr. *Great-heart* took an occasion to tell them of what happened there when *Christian* himself went by. So he had them first to the Spring. *Lo*, saith he, *This is the Spring that* Christian *drank of*, before he went up this Hill, and then 'twas clear, and good; but now 'tis Dirty with the feet of some that are not desirous that Pilgrims here should quench their Thirst: Thereat *Mercy* said, *And why so envious tro?* But said their Guide, It will do, if taken up, and put into a Vessel that is sweet and good; for then the Dirt will sink to the bottom, and the Water come out by it self more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up, and put it

1 *part, page* 44.

Ezek. 34. 18.

'Tis difficult getting of good Doctrine in erroneous Times.

into an Earthen-pot and so let it ſtand till the Dirt was gone to the bottom, and then they drank thereof.

Next he ſhewed them the two *by-ways* that were at the foot of the Hill, where *Formality* and *Hypocriſie*, loſt themſelves. And, ſaid he, these are dangerous Paths: Two were here caſt away when *Chriſtian* came by. And although, as you see, these ways are since ſtopt up with *Chains*, *Poſts* and a *Ditch*: Yet there are that will chuse to adventure here, rather than take the pains to go up this Hill.

1 *part, page* 45.

Chris. *The Way of Transgressors is hard. 'Tis a wonder that they can get into those ways, without danger of breaking their Necks.*

Prov. 15. 13.

Great-heart. They will venture, yea, if at any time any of the King's Servants doth happen to see them, and doth call unto them, and tell them that *they* are in the wrong ways, and do bid them beware the danger; then they will railingly return them answer and say, *As for the Word that thou haſt ſpoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own Mouths*, &c. Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these *Poſts* and *Ditch* and *Chain*; but also by being hedged up. Yet they will choose to go there.

Jer. 44. 16, 17.

Chris. *They are Idle, they love not to take Pains, up-hill-way is unpleasant to them. So it is fulfilled unto them as it is Written. The way of the slothful man is a Hedge of Thorns. Yea, they will rather Chuse to walk upon a Snare, then to go up this Hill, and the reſt of this way to the City.*

They then set forward and began to go up the Hill, and up the Hill they went; but before they got to the top, *Chriſtiana* began to *Pant*, and said,

I dare say this is a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a smoother way. Then said *Mercie*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Princes-*Arbour*. Then took he the little Boy by the Hand, and led him up thereto.

The Hill puts the Pilgrims to it.

They sit in the Arbour.

When they were come to the *Arbour* they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, *How sweet is rest to them that Labour?* And how good is the Prince of Pilgrims, to provide such resting places for them? Of *this Arbour* I have heard much; but I never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christian* dear.

1 part, page 45.

Matt. 11. 28.

Then said Mr. *Great-heart* to the little ones, Come my preety *Boys*, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother has told me, namely, That the way to Heaven is as up a Laddar, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

The little Boys answer to the guide, and also to Mercy.

Then said *Mercie*, But the Proverb is, *To go down the Hill is easie:* But *James* said (for that was his Name) The day is coming when in my Opinion, *going down Hill will be the hardest of all.* 'Tis a Good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouths, while you sit here to rest your Legs? For I have here a piece of Pomgranate which Mr. *Interpreter* put

They refresh themselves.

in my Hand, just when I came out of his Doors; he gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you a to-side. Yes, so he did, said the other. But Mercy, it shall still be as I said it should, when at first we came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy*, and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return; much good may what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgat to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* place. Here *Christian* lost his *Roll*, and here *Christiana* left her Bottle behind her: Sir what is the cause of this? so their guide made answer and said, The cause is *sleep*, or *forgetfulness:* some *sleep*, when they should keep *awake*: and some *forget*, when they should *remember*; and this is the very cause, why often at the resting places, some Pilgrims in some things come off losers.

Mark this. Pilgrims should watch and remember what they have already received under their greatest enjoyments: But for want of doing so, oft times their rejoicing ends in Tears, and their Sun-

1 *part, page* 49. shine in a Cloud: Witness the story of *Christian* at this place.

When they were come to the place where

Mistrust and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage, and before it towards the Road, a broad plate with a Copy of Verses Written thereon, and underneath, the reason of raising up of that Stage in that place, rendred. The Verses were these.

Let him that sees this Stage take heed
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long agone.

The words underneath the Verses were, *This Stage was built to punish such upon, who through* Timorousness *or* Mistrust, *shall be afraid to go further on Pilgrimage. Also on this Stage both* Mistrust *and* Timorous *were burned thorough the Tongue with an hot Iron, for endeavouring to hinder* Christian *in his Journey.*

Then said *Mercy.* This is much like to the saying of the beloved, *What shall be given unto thee? or what shall be done unto thee thou false Tongue? sharp Arrows of the mighty, with Coals of* Juniper. Ps. 120. 3, 4.

So they went on, till they came within sight of the Lions. Now Mr. *Great-heart* was a strong man, so he was not afraid of a Lion: But yet when they were come up to the place where the Lions were, the Boys that went before, were glad to cringe behind, for they were afraid of the Lions, so they stept back and went behind. At this their guide smiled, and said, How now my Boys, do you love to go before when no danger doth approach, and love to come behind so soon as the Lions appear? 1 *part, page* 48.

An Emblem of those that go on bravely, when there is no danger; but shrink when troubles come.

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there

Of Grim *the* Giant, *and of his backing the Lions.*

appeared one, that it seems, had taken upon him to back the Lions. And he said to the Pilgrims' guide, What is the cause of your coming hither? Now the name of that man was *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the *Giants*.

Great-heart. Then said the *Pilgrims'* guide, these Women and Children, are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *Grim*-Carriage of him that did back them, this way had of late lain much un-occupied, and was almost all grown over with Grass.

Chris. Then said *Christiana*, tho' the High-ways have a been un-occupied heretofore, and tho' the Travellers have been made in time past, to walk thorough by-Paths, it must not be so now I am risen, *Now I am Risen a Mother in* Israel.

Judges 5. 6, 7.

Grim. Then he swore *by the Lions*, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

Great-heart. 'Tis the King's High-way that we are in, and in his way it is that thou hast placed thy Lions; but these Women and these Children, tho' weak, shall hold on their way in

spite of thy Lions. And with that he gave him again, a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmet, and with the next he cut off an Arm. Then did the *Giant Roar* so hideously, that his Voice frighted the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

Now then they were within Sight of the *Porter's* Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there*; but as soon as the Guide had said, *it is I*, he knew his Voice and came down. (For the Guide had oft before that, came thither as a Conductor of Pilgrims) when he was came down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now, Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, whereby my Lord's Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But I after a long and tedious combate with him, have cut him off, and have brought the Pilgrims hither in safety.

Porter. *Will you not go in, and ſtay till Morning?*

Great-heart. No, I will return to my Lord to night.

Chris. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so ſtoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mer. Then said *Mercie*, O that we might have thy Company to our Journey's end! How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngeſt of the Boys, Pray Sir be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's Commandment. If he shall allot me to be your Guide quite thorough, I will willingly wait upon you; but here you failed at firſt; for when he bid me come thus far with you, then you should have begged me of him to have gon quite thorough with you, and he would have granted your requeſt. However, at present I muſt withdraw, and so good *Chriſtiana*, *Mercy*, and my brave Children, Adieu.

Help lost for want of asking for.

Then the Porter, Mr. *Watchful* asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of* Deſtruction, *I am a Widdow Woman, and my Husband is dead, his Name was* Chriſtian *the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children: and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such times

1 *part, page* 49.

he is wont and there came to the Door one of the Damsels, whose Name was *humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

So they came with haſt to the Porter, for *Christiana* ſtood ſtill at the Door; then some of the moſt grave, said unto her, *Come in* Christiana, *come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that are with thee.* So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the chief of the House was called to see and welcom the Gueſts. Then they came in, and, underſtanding who they were, did Salute each other with a kiss, and said, Welcom ye Vessels of the Grace of God, welcom to us your Friends.

Christians *love is kindled at the sight of one another.*

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to prepare to go to Reſt. Nay, said those of the Family, refresh your selves firſt with a morsel of Meat. For they had prepared for them a Lamb, with the accuſtomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer with a Psalm, they desired they might go to reſt. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Hus-

Ex. 12. 38.

John 1. 29.

1 *part, page* 56.

band's when he was here. So they had them up thither, and they all lay in a Room. When they were at Reſt, *Chriſtiana* and *Mercy* entred into discourse about things that were convenient.

Chriſt's Bosome is for all Pilgrims.

Chris. *Little did I think once, that when my Husband went on Pilgrimage I should ever a followed.*

Mer. And you as little thought of lying in his Bed, and in his Chamber to Reſt, as you do now.

Chris. *And much less did I ever think of seeing his Face with Comfort, and of Worshipping the Lord the King with him, and yet now I believe I shall.*

Mer. Hark, don't you hear a Noise?

Chris. Yes, 'tis as I believe a Noise of Musick, for Joy that we are here.

Musick.

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Thus they talked a while, and then betook themselves to sleep; so in the Morning, when they were awake *Chriſtiana* said to *Mercy.*

Chris. *What was the matter that you did laugh in your sleep to Night? I suppose you was in a Dream?*

Mer. So I was, and a sweet Dream it was; but are you sure I laughed?

Chris. *Yes, you laughed heartily; but prethee* Mercy *tell me thy Dream?*

Mercy's *Dream.*

Mer. I was a Dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they harkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thruſt me about. With that,

methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said *Mercy*, what aileth thee? Now when he had heard me make my complaint, he said, *Peace be to thee?* he also wiped mine Eyes with his Hankerchief, and *clad* me in *Silver and Gold*; he put a Chain about my Neck, and Earrings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

Ezek. 16. 8, 9, 10, 11.

Chris. *Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that* I *believe it was a good Dream, and that as you have begun to find the first part true, so you shall find the second at last.* God speaks once, yea twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep Sleep falleth upon men, in slumbring upon the Bed. *We need not, when a-Bed, lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs, and Similitudes, as well as if one was awake.*

Job 33. 14, 15.

Mer. Well I am glad of my Dream, for I hope ere long to see it fulfilled, to the making of me laugh again.

Chris. *I think it is now high time to rise, and to know what we must do?*

Mer. Pray, if they invite us to ſtay a while, let us willingly accept of the proffer. I am the willinger to ſtay awhile here, to grow better acquainted with these Maids; methinks *Prudence*, *Piety* and *Charity*, have very comly and sober Countenances.

Chris. *We shall see what they will do.* So when they were up and ready, they came down. And they asked one another of their reſt, and if it was Comfortable, or not?

Mer. *Very good, said* Mercy, *it was one of the beſt Night's Lodging that ever I had in my Life.*

They stay here some time.

Then said *Prudence*, and *Piety*, if you will be perswaded to ſtay here a while, you shall have what the House will afford.

Char. *Ay, and that with a very good will said* Charity. So they consented, and ſtayed there about a Month or above: And became very Profitable one to another. And because *Prudence* would see how *Chriſtiana* had brought up her Children, she asked leave of her to Catechise them: So she gave her free consent. Then she began at the youngeſt whose Name was *James.*

James *Catechised.*

Pru. *And she said, Come* James, *canſt thou tell who made thee?*

James. God the Father, God the Son, and God the Holy-Ghoſt.

Pru. Good Boy. And canſt thou tell who saves thee?

James. God the Father, God the Son, and God the Holy-Ghoſt.

Pru. *Good Boy ſtill. But how doth God the Father save thee?*

James. By his Grace.

Pru. *How doth God the Son save thee?*

James. By his Righteousness, Death, and Blood, and Life.

Pru. *And how doth God the Holy Ghost save thee?*

James. By his *Illumination*, by his *Renovation*, and by his *Preservation.*

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Joseph *Catechised.*

Pru. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you?

Joseph. With all my Heart.

Pru. *What is Man?*

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. *What is supposed by this Word, saved?*

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. *What is supposed by his being saved by the Trinity?*

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. *What is God's design in saving of poor Men?*

Joseph. The glorifying of his Name, of his Grace, and Justice, *&c.* And the everlasting Happiness of his Creature.

Pru. *Who are they that must be saved?*

Joseph. Those who accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast harkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Pru. Come *Samuel*, are you willing that I should Catechise you also.

Samuel *Catechised.*

Sam. Yes, forsooth, if you please.

Pru. *What is Heaven?*

Sam. A place and State most blessed, because God dwelleth there.

Pru. *What is Hell?*

Sam. A Place and State most woful, because it is the dwelling place of Sin, the Devil, and Death.

Pru. *Why wouldest thou go to Heaven?*

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. *A very good Boy also, and one that has learned well.*

Then she addressed her self to the eldest, whose Name was *Mathew*, and she said to him, Come *Mathew*, shall I also Catechise you?

Matthew *Catechised.*

Mat. *With a very good Will.*

Pru. *I ask then if there was ever any thing that had a being, Antecedent to, or before God.*

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being until the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea and all that in them is.*

Pru. *What do you think of the Bible?*

Mat. It is the Holy Word of God.

Pru. *Is there nothing Written therein, but what you understand?*

Mat. Yes, a great deal.

Pru. *What do you do when you meet with such places therein, that you do not understand?*

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. *How believe you as touching the Resurrection of the Dead?*

Mat. I believe they shall rise, the same that was buried: the same in *Nature*, tho' not in Corruption. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform it.

Then said *Prudence* to the Boys, You must still harken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Father's becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Mercy *has a sweet heart.*

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good Will unto her, and his name was Mr. *Brisk*; A man of some breeding, and that pretended to Religion; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her mind also was, to be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never Idle. I will warrant her a good Huswife, quoth he to himself.

Mercy then revealed the business to the

Maidens that were of the House, and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young-Man, and one that pretended to Religion; but was as they feared, a ſtranger to the Power of that which was good.

Nay then, said Mercy, *I will look no more on him, for I purpose never to have a clog to my Soul.*

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had began to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What, always at it? Yes, said she, either for my self, or for others. And what canſt thee *earn* a day, quoth he? I do these things, said she, *That I may be Rich in good Works, laying up in ſtore a good Foundation againſt the time to come, that I may lay hold on Eternal Life:* Why prethee what doſt thou with them? said he; Cloath the naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, *That* Mercy *was a pretty Lass; but troubled with ill Conditions.*

1 Tim. 6. 17, 18, 19.

He forsakes her, and why.

When he had left her, *Prudence* said, Did I not tell thee that Mr. *Brisk* would soon forsake thee? yea, he will raise up an ill report of thee; For notwithſtanding his pretence to Religion, and his seeming love to *Mercy*: Yet *Mercy* and he are of tempers so different, that I believe they will never come together.

Mercy *in the Practice of* Mercy *rejected; while* Mercy *in the name of* Mercy *is liked.*

Mer. *I might a had Husbands afore now, tho' I spake not of it to any; but they were such as did not like my Conditions, tho' never did any of them find fault with my Person: So they and I could not agree.*

Pru. Mercy in our days is little set by, any further then as to its Name: the Practice, which is set forth by thy Conditions, there are but few that can abide.

Mer. *Well, said* Mercy, *if no body will have me, I will dye a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of, as long as I live. I had a Sister named* Bountiful, *that was married to one of these Churles; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross and then turned her out of his Doors.*

Pru. And yet he was a Professor, I warrant you?

Mer. *Yes, such a one as he was, and of such as he, the World is now full; but I am for none of them all.*

Now *Mathew* the eldest Son of *Christiana*, fell Sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill*, an Antient, & well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has* Matthew *of late fed upon?* Diet said *Christiana*, nothing but that which is wholsome. The Physician answered, *This Boy has been tampering with something that lies in his Maw undigested and that will not away without means.* And I tell you he must be purged or else he will dye.

Gripes of Conscience.

Sam. Then said *Samuel*, *Mother*, *Mother*, *what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of this way? You know that there was an Orchard on the left hand, on the other side of the Wall, and some of the Trees hung over the Wall, and my Brother did plash and did eat.*

Chris. True my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. *I knew he had eaten something that was not wholsome Food. And that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of* Beelzebub's Orchard. I do marvel that none did warn you of it; many have died thereof.

Chris. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother what shall I do for my Son.

Skill. *Come, do not be too much Dejected; the Boy may do well again; but he must purge and Vomit.*

Chris. Pray Sir try the utmost of your Skill with him whatever it costs.

Skill. *Nay, I hope I shall be reasonable:* So he made him a Purge; but it was too weak.

Heb. 10. 1, 2, 3, 4. 'Twas said, it was made of the Blood of a Goat, the Ashes of an Heifer, and with some of the Juice of Hyssop, *&c.* When Mr. *Skill* had seen that that Purge was too weak, he made him one

John 6. 54, 55, 56, 57. to the Purpose, 'Twas made *Ex Carne & Sanguine Christi.* (You know Physicians give strange Medicines to their Patients) and it was made up

Mark 9. 49. *The Lattine I borrow.* into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting in half a quarter of a

Heb. 9. 14. Pint of the Tears of Repentance. When this potion was prepared, and brought to the Boy, he

was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. *Come, come, said the Physician, you must take it.* It goes against my Stomach, said the Boy. *I must have you take it, said his Mother.* I shall Vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. *Skill*, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh *Mathew*, said she, this potion is sweeter then Hony. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to purge, it caused him to sleep, and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes. Zech. 12. 10.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity* of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, what will content you for your pains and care to and of my Child? And he said, you must pay the *Master of the Colledge* of Physicians, according to rules made, in that case, and provided. Heb. 13. 11, 12, 13, 14, 15.

Chris. *But Sir, said she, what is this Pill good for else?*

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared it will keep good, *time* out of *mind*. *This Pill an Universal Remedy.*

Chris. Pray Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These *Pills* are good to prevent Diseases, as well as to *cure* when one is Sick. Yea, I dare say it, and stand to it, that if a Man will but use this Physick as he should, *it will make him live for ever.* But, good *Christiana*, thou must give these Pills, *no other way*; but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for her self, and her Boys, and for *Mercy*: and bid *Mathew* take heed how he eat any more *Green Plums*, and kist them and went his way.

John 6. 50.

In a Glass of the Tears of Repentance.

It was told you before that *Prudence* bid the Boys, that if at any time they would, they should ask her some Questions, that might be profitable, and she would say something to them.

Mat. Then *Mathew* who had been sick, asked her, *Whyfor the most part Physick, should be bitter to our Palats?*

Of Physick.

Pru. To shew how unwelcome the word of God, and the Effects thereof are to a Carnal Heart.

Of the Effects of Physick.

Mat. *Why does Physick, if it does good, Purge, and cause that we Vomit?*

Pru. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Of Fire and of the Sun.

Mat. *What should we learn by seeing the Flame of our Fire go upwards? and by seeing the Beams, and sweet Influences of the Sun strike downwards?*

Pru. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards; we are taught, that the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Mat. *Where have the Clouds their Water?* *Of the Clouds.*

Pru. Out of the Sea.

Mat. *What may we learn from that?*

Pru. That Ministers should fetch their Doctrine from God.

Mat. *Why do they empty themselves upon the Earth?*

Pru. To shew that Ministers should give out what they know of God to the World.

Mat. *Why is the Rainbow caused by the Sun?* *Of the Rainbow.*

Pru. To shew that the Covenant of God's Grace is confirmed to us in Christ.

Mat. *Why do the Springs come from the Sea, to us, through the Earth.*

Pru. To shew that the Grace of God comes to us thorough the Body of Christ.

Mat. *Why do some of the Springs rise out of the tops of high Hills?* *Of the Springs.*

Pru. To shew that the Spirit of Grace shall spring up in *some* that are Great and Mighty, as well as in *many* that are Poor and low.

Mat. *Why doth the Fire fasten upon the Candlewick?* *Of the Candle.*

Pru. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Mat. *Why is the Wick and Tallow and all, spent to maintain the light of the Candle?*

Pru. To shew that Body and Soul and all, should be at the service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Mat. *Why doth the Pelican pierce her own Breast with her Bill?* *Of the Pelican.*

Pru. To nourish her young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Of the Cock.

Mat. *What may one learn by hearing the Cock to Crow.*

Pru. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cock's crowing, shews also that day is coming on, let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their Month was out, wherefore they signified to those of the House, that 'twas convenient for them to be up and going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good *Boy*, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter to send it by some fit man to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the contents of the Petition, said to the Messenger, Go tell them that I will send him.

The weak may sometimes call the strong to Prayers.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable Guests as these. Which done, they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the way? So they took *Christiana*, her Children, and *Mercy* into the Closet, and shewed them one of the *Apples* that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradice, and asked her what she thought that was? Then *Christiana* said, *'Tis Food, or Poyson*, I know not which; so they

A sight of Sin is amazing.

opened the matter to her, and she held up her hands and wondered? Gen. 3. 6. Rom. 7. 24.

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: But *James* said to his Mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their Eyes with this *so pleasant a Prospect*. *A sight of Christ is taking.* After this they had them into a Place where did hang up a *Golden Anchor*, so they bid *Christiana* take it down; for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the vail, and stand stedfast, in case you should meet with turbulent weather: So they were glad thereof. Then they took them, and had them to the mount upon which *Abraham* our Father, had offered up *Isaac* his Son, and shewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very Day. When they had seen it, they held up their hands and blest themselves, and said, Oh! What a man, for love to his Master, and for denial to himself was *Abraham*? After they had shewed them all these things, *Prudence* took them into the Dining-Room, where stood a pair of Excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song, saying:

Gen. 28. 12.

Heb. 6. 19.

Gen. 22. 9.

Eve's *Apple we have shewed you*,
Of that be you aware:
You have seen Jacob's *Ladder too*,
Upon which Angels are.

An Anchor you received have;
But let not these suffice,
Until with Abra'm *you have gave,*
Your best, a Sacrifice.

Mr. Great-heart *come again.*

Now about this time one knocked at the Door, So the Porter opened, and behold Mr. *Great-heart* was there; but when he was come in, what Joy was there? For it came now fresh again into their minds, how but a while ago he had slain old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Then said Mr. *Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

Then they addressed themselves to their Journey, and *Prudence*, *and Piety* went along with them. When they came at the Gate *Christiana* asked the Porter if any of late went by. He said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the King's High-way, as you go: But he saith, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy*, was afraid; but *Mathew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray as a token of my respects to you, accept of this small mite:

So she put a Gold Angel in his Hand, and he made her a low obeysance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mother's Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking her self cried out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious Melodious Note, with Words much like these,

Through all my Life thy favour is
So frankly shew'd to me,
That in thy House for evermore
My dwelling place shall be.

And listning still she thought she heard another answer it, saying.

For why, The Lord our God is good,
His Mercy is for ever sure:
His Truth at all times firmly stood:
And shall from Age to Age endure.

So *Christiana* asked *Prudence*, what 'twas that made those curious Notes? They are, said she, our Countrey Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and

Song 2. 11, 12.

then you may hear them all day long. I often, said she, go out to hear them, we also oft times keep them tame in our House. They are very fine Company for us when we are *Melancholy*, also they make the Woods, and Groves, and Solitary places, places desirous to be in.

By this Time *Piety* was come again, so she said to *Christiana*, look here, I have brought thee a *Scheme* of all those things that thou hast seen at our House: Upon which thou mayest look when thou findest thy self forgetful, and call those things again to remembrance for thy Edification, and comfort.

1 *part, page* 60. Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, & the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the place where *Christian* your Husband met with the foul Fiend *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley: For here is nothing to hurt us, unless we procure it to our selves. 'Tis true, *Christian* did here meet with *Apollion*, with whom he also had a sore Combate; but that *frey*, was the fruit of those slips that he got in his going down the Hill. For they that get *slips there*, must look for *Combats here*. And hence it is that this Valley has got so hard a

1 *part, page* 60. name. For the common People when they hear

that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befal them there.

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere here abouts something that might give us an account why *Christian* was so hardly beset in this place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slips before he came hither, and the Battles that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something here abouts that would give Intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others, whose Hap and Lot his was. For 'tis easier going *up*, than *down this* Hill; and that can be said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above; that we fare no worse when we come to be tryed then he.

A Pillar with an Inscription on it.

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meddows: and if a man was to come here in the Summer-time as we do now, if he knew not any thing before thereof and if he also delighted

himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified *with Lillies*. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives *more*, *more* Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Song 2. 1. James 4. 6. 1 Peter 5. 5.

Men thrive in the Valley of Humiliation.

Now as they were going along and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a very fresh and wellfavoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the Shepherd's Boy saith. So they harkened, and he said,

He that is down, needs fear no fall,
He that is low, no Pride:
He that is humble, ever shall
Have God to be his Guide.
I am content with what I have,
Little be it, or much:
And, Lord, contentment still I crave,
Because thou savest such.
Fulness to such a burden is
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from Age to Age.

Philip. 4. 12, 13.

Heb. 13. 5.

Then said their *Guide*, do you hear him? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, then he that is clad in Silk,

and Velvet; but we will proceed in our Discourse.

Christ, when in the Flesh, had his Countrey-House in the Valley of Humiliation.

In this Valley, our Lord formerly had his *Countrey-House*, he loved much to be here. He loved also to walk these Meddows, for he found the Air was pleasant. Besides here a man shall be free from the Noise, and from the hurryings of this Life, all States are full of Noise and Confusion, only the Valley of *Humiliation*, is that empty and Solitary Place. Here a man shall not be so let, and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrim's Life. And tho' *Christian* had the hard hap to meet here with *Apollion*, and to enter with him a brisk encounter: Yet I must tell you, that in former times men have met with Angels here, have found Pearls here, and have in this place found the words of Life. Hosea 12. 4, 5.

Did I say, our Lord had here in former Days his Countrey-house, and that he loved here to walk? I will add, in this Place, and to the People that live, and trace these Grounds, he has left a yearly revenue to be faithfully payed them at certain Seasons, for their maintenance by the way, and for their further incouragement to go on in their Pilgrimage. Matt. 11. 29.

Simon. Now as they went on, *Simon* said to Mr. *Great-heart*: *Sir, I perceive that in this Valley, my Father and* Apollyon *had their Battel; but whereabout was the Fight, for I perceive this Valley is large?*

Great-heart. Your Father had that Battel with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond *Forgetful-Green*: And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they *Forgetful Green.*

forget what Favours they have received, and how unworthy they are of them. This is the Place also where others have been hard put to it: But more of the place when we are come to it: for I perswade my self, that to this day there remains either some sign of the Battel, or some Monument to testifie that such a Battle there was fought.

Mer. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be in such places where there is no ratling with Coaches, nor rumbling with Wheels: Methinks here one may without much Molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: Here one may think, and break at Heart, and melt in one's Spirit until one's Eyes become like the *Fish Pools of Heshbon*. They that go rightly thorow this Valley of *Bacha* make it a Well, the Rain that God sends down from Heaven upon them that are here also *filleth the Pools*. This Valley is that from whence also the King will give to their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon*).

Humility a sweet Grace.

Song 7. 4.

Ps. 84. 5, 6, 7.

Hosea 2. 15.

Great-heart. 'Tis true, said their Guide, I have gon through this Valley many a time, and never was better than when here.

An Experiment of it.

I have also been a Conduct to several Pilgrims, and they have confessed the same; *To this man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the afore mentioned Battel was fought. Then said the Guide to *Christiana*, her Children, and *Mercy*: This is the place, on this Ground

Christian ſtood, and up there came *Apollyon* againſt him. And look, did not I tell you, hear is some of your Husband's Blood upon these Stones to this day: Behold also how here, and there, are yet to be ſeen upon the place, some of the Shivers of *Apollyon's* Broken *Darts*: See also how they did beat the Ground with their Feet as they fought, to make good their Places againſt each other, how also with their by-blows, they did ſplit the very Stones in pieces. Verily *Chriſtian* did here play the Man, and showed himſelf as ſtout, as could, had he been there, even *Hercules* himſelf. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the ſhadow of Death*, unto which we ſhall come anon.

The place where Christian *and the* Fiend *did fight, some ſigns of the Battle remains.*

Lo yonder alſo ſtands a Monument on which is Engraven this Battle, and *Chriſtian's* Victory to his Fame, throughout all Ages: So because it ſtood juſt on the way-ſide before them, they ſtept to it and read the Writing, Which word for word was this:

A Monument of Christian's *Victory.*

Hard by, here was a Battle fought,
Moſt ſtrange, and yet moſt true.
Chriſtian *and* Apollyon *fought*
Each other to ſubdue.
The Man ſo bravely play'd the Man,
He made the Fiend *to fly:*
Of which a Monument I ſtand,
The ſame to teſtifie.

When they had paſſed by this place, they came upon the Borders of the ſhadow of Death, and this Valley was longer than the other, a place alſo moſt ſtrangely haunted with Evil things, as many are able to teſtifie: But theſe Women and Children went the better thorough

1 *part, page* 66.

it because they had day-light, and because Mr. *Great-heart* was their Conductor.

Groanings heard.

When they were entred upon this Valley, they thought that they heard a groaning as of dead men: a very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of Good Comfort.

The Ground shakes.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of a hissing as of Serpents; but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this Doleful place? But the Guide also bid them be of good Courage, and look well to their Feet lest haply, said he, you be taken, in some Snare.

James *sick with Fear.*

Now *James* began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that Mr. *Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of such a shape such as I have not seen. Then said

The Fiend *appears.*

Joseph, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me. So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all

their sights. Then remembred they what had been said sometime ago: *Resiſt the Devil, and he will fly from you.*

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something moſt like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on a pace, and Mr. *Great-heart* addreſſed himself to give him Battel: But when he saw that it was determined that reſiſtance should be made, he also drew back and came no further.

A Lion.

1 Peter 5. 8, 9.

Then they went on again, and their Conductor did go before them, till they came at a place where was caſt up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great miſt and a darkness fell upon them, so that they could not see. Then said the Pilgrims, alas! now what shall we do? But their Guide made answer, fear not, ſtand ſtill and see what an end will be put to this also; so they ſtayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the pit was much easier to be discerned. Then said *Chriſtiana* to *Mercy*, now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almoſt quite through the way, also these Fiends were busie about him, as

A pit and darkness.

Christiana *now knows what her Husband felt.*

if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shaddow of death should mean, until they come in it themselves; *The heart knows its own bitterness, and a ſtranger intermedleth not with its Joy:* To be here is a fearful thing.

Great-heart. This is like doing business in great Waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, truſt in the name of the Lord, and ſtay upon their God.* For my Part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boaſt, for that I am not mine own Saviour. But I truſt we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell.

They pray. So they cryed and prayed, and God sent light and deliverance, for there was now no lett in their way, no not there, where but now they were ſtopt with a pit:

Yet they were not got through the Valley; so they went on ſtill, and behold great ſtinks and loathsome smells, to the great annoyance of them. Then said *Mercy* to *Chriſtiana*, there is not such pleasant being here as at the *Gate*, or at the Interpreter's, or at the House where we lay laſt.

O but, said one of the Boys, *it is not so bad to go through here, as it is to* abide *here always, and for ought I know, one reason why we muſt go this*

way to the House prepared for us, is, that our home might be made the sweeter to us.

Well said, *Samuel*, quoth the *Guide*, thou hast now spoke like a man. Why, if ever I get out here again, said the *Boy*, I think I shall prise light, and good way better than ever I did in all my life. Then said the *Guide*, we shall be out by and by.

So on they went, and *Joseph* said, *cannot we see to the end of this Valley as yet?* Then said the *Guide*, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the *Guide*, That is one *Heedless*, that was a going this way; he has lain there a great while. There was one *Takeheed* with him, when he was taken, and slain, but *he* escaped their hands. You cannot imagine, how many are killed here about, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a-done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maull* a Gyant. This *Maull* did use to spoyl young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? Then said Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*,

Heedless *is slain, and* Take-heed *preserved.*

1 *part, pages* 70, 71. Maull *a Gyant.*

before we fall to it, let us understand wherefore we must fight (now the Women and Children stood trembling, and know not what to do) quoth the Gyant, you rob the Countrey, and rob it with the worst of Thefts. These are but Generals, said Mr. *Great-heart*, come to particulars, man:

God's Ministers counted as Kidnappers.

Then said the Giant, Thou practises the craft of a *Kidnapper* thou gatherest up Women, and Children, and carriest them into a strange Countrey, to the weakning of my Master's Kingdom. But now *Great-heart* replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women, and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

The Gyant *and Mr.* Great-heart *must fight.*

Then the Giant came up, and Mr. *Great-heart* went to meet him, and as he went, he drew his *Sword*, but the *Giant* had a *Club*: So with out more ado they fell to it, and at the first blow the *Giant* stroke Mr. *Great-heart* down upon one of his knees; with that the women and children cried out. So Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the *Giant* a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the *Giant's* nostrils, as the heat doth out of a boiling Caldron.

Weak folks Prayers do sometimes help strong folks Cries.

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battle did last.

When they had rested them, and taken breath, they both fell to it again, and Mr.

Great-heart with a full blow, fetcht the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up; so to it they went again: and the Giant mist but little of all-to-breaking Mr. *Great-heart's* Scull with his Club. *The Gyant struck down.*

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierceth him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

When this was done, they amongst them erected a Pillar, and fastned the *Gyant's* head thereon, and wrote underneath in Letters that Passengers might read. *He is slain and his head disposed of.*

He that did wear this head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, *arose,*
The Pilgrims' Guide *to be;*
Until that I did him oppose,
That was their Enemy.

Now I saw, that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims. (That was the place from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the *Guide*, *If he had caught no hurt in the battle.* Then *1 part, page 71.*

said Mr. *Great-heart*, no, save a little on my flesh; yet that also shall be so far from being to my Determent, that it is at present a proof of my love to my Master, and you, and shall be a means by Grace to encrease my reward at last.

2 Cor. 4.

Discourse of the fights.

But was you not afraid, good Sir, when you see him come out with his Club?

It is my Duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. *But what did you think when he fetch't you down to the ground at the first blow?* Why I thought, quoth he, that so my master himself was served, and yet he it was that conquered at the last.

Mat. *here admires* Goodness.

Mat. *When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has* now, *and in* such *a place as this, given us such testimony of his love as this.*

Old Honest *asleep under an Oak.*

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old *Pilgrim* fast asleep, they knew that he was a *Pilgrim* by his *Cloths*, and his *Staff* and his *Girdle*.

So the *Guide* Mr. *Great-heart* awaked him, and the old Gentleman, as he lift up his eyes, cried out: What's the matter? who are you? and what is your business here?

Great-heart. Come man be not so hot, here is none but Friends; yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the *Guide*, my name is *Great-heart*, I am the guide of these Pilgrims which are going to the Celestial Countrey.

Hon. Then said Mr. *Honest*, I cry you mercy; I fear'd that you had been of the

Company of those that some time ago did rob *Little-faith* of his money; but now I look better about me, I perceive you are honester People.

One Saint sometimes takes another for his Enemy.

Great-heart. *Why what would, or could you a done, to a helped your self, if we indeed had been of that Company?*

Hon. Done! Why I would a fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't, for a *Christian* can never be overcome, unless he shall yield of himself.

Great-heart. *Well said*, Father Honest, *quoth the Guide, for by this I know thou art a Cock of the right kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

Whence Mr. Honest *came.*

Great-heart. *Well now we are so happily met, pray let me crave your Name, and the name of the Place you came from?*

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees beyond the City of *Destruction.*

Great-heart. Oh! *Are you that Country-man then? I deem I have half a guess of you, your name is old* Honesty, *is it not?* So the old Gentleman blushed, and said, Not Honesty in the *Abstract*, but *Honest* is my Name, and I wish that my *Nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Stupified ones are worse then those merely Carnal.

Great-heart. *I had heard of you before, by my Master, for he knows all things that are done on the Earth: But I have often wondred that any should come from your place; for your Town is worse than is the City of* Destruction *it self.*

Hon. Yes, we lie more off from the Sun, and

so are more cold and Senseless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it hath been with me.

Great-heart. I believe it, Father *Honest*, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had faired since they set out on their Pilgrimage.

Chris. Then said *Christiana*, my Name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them who she was! He skip'd, he smiled, and blessed them with a thousand good Wishes, saying,

Old Mr. Honest's Blessing on them. Matt. 10. 3. Ps. 99. 6. Gen. 39. Acts.

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous.

Then he turned him to the Boys, and asked them of their Names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but in Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* House, Chaft, and one that flies from Temptation. And, *James*, be thou like *James* the *Juft*, and like *James* the Brother of our Lord.

Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old *Honeft* Man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and

carried thorough all those Difficulties that shall assault thee in thy way; till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

Talk of one Mr. Fearing.

Now as they walked along together, the Guide asked the old Gentleman, *if he did not know one Mr.* Fearing *that came on Pilgrimage out of his Parts.*

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesom Pilgrims that ever I met with in all my days.

Great-heart. *I perceive you knew him, for you have given a very right character of him.*

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. *I was his Guide from my Master's House, to the Gates of the Celestial City.*

Hon. Then you knew him to be a troublesom one?

Great-heart. *I did so, but I could very well bear it: for Men of my calling, are oftentimes intrusted with the Conduct of such as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct?

Mr. Fearing's *troublesom Pilgrimage.*

Great-heart. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightned him that he heard any body speak of, that had but the least appearance of Opposition in it. I hear that he lay roaring at the *Slow* of *Dispond*, for above a Month together, nor durst he, for all he saw

His behaviour at the Slow *of* Dispond.

several go over before him, venture, tho they, many of them, offered to lend him their Hand. *He would not go back again neither.* The Celestial City, he said he should die if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body cast in his way. Well, after he had layn at the *Slow of Dispond* a great while, as I have told you; one sunshine Morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a *Slow of Dispond* in his Mind, a *Slow* that he carried every where with him, or else he would never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shrinking: I dare say it would have pitied one's Heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rapp or two; then one opened to him, but he shrunk back as before. He that opened stept out after him, and said, Thou trembling one, what wantest thou? with that he fell to the ground. He that spoke to him wondered to see him so faint. So he said to him, *Peace be to thee*, up for I have set open the Door to thee; come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way,

His behaviour at the Gate.

His behaviour at the Interpreter's Door.

and also told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my Master the *Interpreter's* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down there abouts till, poor man, he was almost starved; yea so great was his Dejection, that tho he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord; So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table, but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon and said, his Desire should be granted. So when he had bin there a good while, he seemed to get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, specially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had

How he was entertained there.

had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Chriſtian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

He was greatly afraid when he saw the Gibbit, Cheary when he saw the Cross.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulcher. There I confeſs he desired to ſtay a little to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficulty*, he made no ſtick at that, nor did he much fear the Lyons: For you muſt know that his Trouble *was not about such things as those*, his Fear was about his Acceptance at laſt.

Dumpish at the House Beautiful.

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the *Skreen* to hear it; he also loved much to see *antient* Things, and to be *pondering* them in his Mind. He told me afterwards, that he loved to be in those two Houses, from which he came laſt, to wit, at the Gate, and that of the *Interpreters*, but that he durſt not be so bold to ask.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw man in my Life, for he cared not how mean he was, so he might be happy at laſt. Yea, I think there was a kind of a Sympathy betwixt that Valley and him. For I never saw him better

in all his Pilgrimage, then when he was in that Valley.

Pleasant in the Valley of Humiliat. Lam. 3. 27, 28, 29.

Here he would lie down, imbrace the Ground, and kiss the very flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking to and fro in this Valley.

Much perplexed in the Valley of the Shadow of Death.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have loſt my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to dy for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noyse, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was paſt over it.

It would be too tedious to tell you of all; we will therefore mention a Passage or two more. When he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair, I feared there we should both have been knock'd o' th' Head, so hot was he againſt their Fooleries; upon the inchanted Ground, he was also very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very

remarkable, the Water of that River was lower at this time, than ever I saw it in all my Life; so he went over at last, not much above wet-shod. When he was going up to the Gate, Mr. *Great-heart* began to take his Leave of him, and to wish him a good Reception above; So he said, *I shall, I shall.* Then parted we asunder, and I saw him no more.

Hon. *Then it seems he was well at last.*

Great-heart. Yes, yes, I never had doubt about him, he was a man of a choyce Spirit, only he was alwayes kept very low, and that made his Life so burthensome to himself, and so troublesom to others. He was above many, tender of Sin; he was so affraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Ps. 88.

Rom. 14. 21.

1 Cor. 8. 13.

Hon. *But what should be the reason that such a good Man should be all his dayes so much in the dark?*

Great-heart. There are two sorts of Reasons for it; one is, The wise God will have it so, Some must *Pipe*, and some must *Weep*: Now Mr. *Fearing* was one that played upon *this Base.* He and his Fellows sound the *Sackbut*, whose Notes are more doleful, than the Notes of other Musick are. Tho indeed some say, The Base is the Ground of Musick. And for my part I care not at all for that Profession, that begins not in heaviness of Mind. The first string that the Musitian usually touches, *is the Base*, when he intends to put all in tune; God also plays upon this string first, when he sets the soul in tune for himself. Only here was the imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter end.

Matt. 11. 16, 17, 18.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and

because in the Book of the Revelations, the Saved are compared to a company of Musicians that play upon their *Trumpets* and Harps, and sing their Songs before the Throne. Rev. 8. 2. Rev. 14. 2, 3.

Hon. *He was a very zealous man, as one may see by what Relation you have given of him. Difficulties, Lyons, or Vanity Fair, he feared not at all: 'Twas only Sin, Death, and Hell, that was to him a Terror;* because he had some Doubts about his Interest in that Celestial Country.

Great-heart. You say right. *Those* were the things that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind there about, not from weakness of Spirit as to the practical part of a Pilgrim's Life. I dare believe that as the Proverb is, he could have bitt a Firebrand, had it stood in his Way: But the things with which he was oppressed, no man ever yet could shake off with ease.

Chris. *Then said* Christiana, *This Relation of Mr.* Fearing *has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the lowder.*

Mer. If I might also speak my Heart, I must say something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in *Paradice*, then I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a Habitation *there*, 'tis enough, though I part with all the World to win it.

Mat. Then said Matthew, *Fear was one thing*

that made me think that I was far from having that within me, that accompanies Salvation, but if it was so with such a good man as he, why may it not also go well with me?

James. No fears, no Grace, said *James.* Tho there is not always Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Great-heart. *Well said,* James, *thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the* beginning, *have neither* middle, *nor* end. *But we will here conclude our discourse of Mr.* Fearing *after we have sent after him this Farewel.*

Well, Master Fearing, *thou didst fear*
Thy God: and wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.

Now I saw, that they still went on in their Talk. For after Mr. *Great-heart* had made an end with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Selfwill.* He pretended himself to be a *Pilgrim*, said Mr. *Honest*; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Of Mr. Self-will.

Great-heart. *Had you ever any talk with him about it?*

Hon. Yes, more than once or twice; but he would always be like himself, *self-willed.* He neither cared for man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Great-heart. *Pray what Principles did he hold, for I suppose you can tell?*

Hon. He held that a man might follow the Vices, as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved. Self-will's *Opinions.*

Great-heart. *How? If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much a been blamed. For indeed we are exempted from no Vice absolutely, but on condition that we Watch and Strive. But this I perceive is not the thing. But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be?*

Hon. Ai, ai, so I mean, and so he believed and practised.

Great-heart. *But what ground had he for his so saying?*

Hon. Why, he said he had the Scripture for his Warrant.

Great-heart. *Prethee, Mr.* Honest, *present us with a few Particulars.*

Hon. So I will, He said To have to do with other men's Wives, had been practised by *David*, God's Beloved, and therefore he could do it. He said to have more Women than one, was a thing that *Solomon* practised, and therefore he could do it. He said that *Sarah*, and the godly Midwives of *Egypt* lied, and so did saved *Rahab*, and therefore he could do it. He said that the Disciples went at the bidding of their Master, and took away the Owners *Ass*, and therefore he could do so too. He said that *Jacob* got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Great-heart. *High base! indeed, and you are sure he was of this Opinion?*

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, *&c.*

Great-heart. *An Opinion that is not fit to be, with any Allowance, in the World.*

Hon. You must understand me rightly. He did not say that any man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Great-heart. *But what more false than such a Conclusion? For this is as much as to say, that because good men heretofore have sinned of Infirmity, therefore he had allowance to do it of a presumptuous Mind. Or if because a Child, by the blast of the Wind, or for that it stumbled at a stone, fell down and defiled it self in Myre, therefore he might wilfully ly down and wallow like a Bore therein. Who could a thought that any one could so far a bin blinded by the power of Lust? But what is written*

1 Peter 2. 8. *must be true. They stumble at the Word, being disobedient, whereunto also they were appointed.*

His supposing that such may have the godly Man's Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog *should say, I have, or may have the* Qualities *of the* Child, *because I lick up its*

Hosea 4. 8. *stinking Excrements. To eat up the Sin of God's People, is no sign of one that is possessed with their Virtues. Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prethee what can he say for himself?*

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, then to do it, and yet hold contrary to it in Opinion.

Great-heart. *A very wicked Answer, for tho to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin and plead a Toleration so to do, is worse; the one stumbles*

Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this man's mind, that have not this man's mouth, and *that* makes going on Pilgrimage of so little esteem as it is.

Great-heart. *You have said the Truth, and it is to be lamented. But he that feareth the King of Paradice, shall come out of them all.*

Chris. There are strange Opinions in the World, I know one that said, 'twas time enough to repent when they come to die.

Great-heart. *Such are not over Wise. That man would a bin loth, might he have had a week to run twenty mile in for his Life, to have deferred that Journey to the last hour of that Week.*

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have bin a Traveller in this Rode many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them: Who yet have in few dayes, dyed as they in the Wilderness, and so never gat sight of the promised Land.

I have seen some that have promised nothing at the first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some, that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a while, have spoken as much against it.

I have heard some, when they first set out for Paradice, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrim's way, and all.

Now as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love Life, shift for your selves, for the Robbers are before you.

1 *part, page* 128. *Great-heart.* Then said Mr. *Great-heart*, They be the three that set upon *Little-faith* heretofore. Well, said he, we are ready for them; So they went on their way. Now they looked at every Turning when they should a met with the Villains. But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims.

Rom. 16. 23. *Chris. Christiana* then wished for an Inn for her self and her Children; because they were weary. Then said Mr. *Honest*, there is one a little before us, where a very honorable Disciple, Gaius. one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them. *So they asked if they might lye there that Night?*

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the *Boys*, the more glad, for that the Innkeeper was a Lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana* and her Children and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman.

Great-heart. *Then said Mr.* Great-heart, *good*

Gaius, *what haſt thou for Supper? for these Pilgrims have come far to day and are weary.*

Gaius. It is late, said *Gaius*; so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Great-heart. *We will be content with what thou haſt in the House, for as much as I have proved thee; thou art never deſtitute of that which is convenient.*

Then he went down, and spake to the cook, whose name was *Taſte-that-which-is-good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse. So they all said, content.

Gaius. Then said *Gaius*, *whose Wife is this aged Matron, and whose Daughter is this young Damsel?*

Great-heart. The Woman is the Wife of one *Chriſtian*, a Pilgrim of former times, and these are his four Children. The Maid is one of her Acquaintance; one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps. Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his Foot, it miniſtreth Joy to their Hearts, and they covet to lye or tread in the same.

Gaius. Then said *Gaius*, Is this *Chriſtian's* Wife, and are these *Chriſtian's* Children? I knew your Husband's Father, yea, also, his Father's Father. Many have been good of this Ps. 11. 26. ſtock, their Anceſtors dwelt firſt at *Antioch*. *Chriſtian's* Progenitors (I suppose you have

heard your Husband talk of them) were very worthy men. They have above any that I know, shewed themselves men of great Virtue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have ſtood all Tryals for the sake of the Truth. Acts 7. 59, 60. *Stephen* that was one of the firſt of the Family from whence your Husband sprang, was knocked o' th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men antiently of the Family from whence your Husband came. There was *Ignatius*, who was caſt to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the man in the Fire. There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack and caſt him into the Sea, to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrim's Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Father's Steps, and come to their Father's End.

Great-heart. *Indeed Sir, they are likely Lads, they seem to chuse heartily their Father's Ways.*

Gaius. That is it that I said, wherefore *Chriſtian's* Family is like ſtill to spread abroad upon the face of the Ground, and yet to be numerous upon the face of the Earth. Wherefore let *Chriſtiana* look out some Damsels for her Sons, to whom they may be Betroathed, *&c.* that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. *'Tis pity this Family should fall, and be extinct.*

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, Said *This* Innkeeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, take *Mercy* into a nearer Relation to thee. If she will, let her be given to *Matthew* thy eldest Son. 'Tis the way to preserve you a Posterity in the Earth. So this Match was concluded, and in process of time they were married. But more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of the Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; *God sent forth his Son, made of a Woman.* Yea, to shew how much those that came after, did abhor the Act of their Mother. This Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one Groat, but the Women followed him, and ministred to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept, when he was going to the Cross; And Women that followed him from the Cross, and that sat by his Sepulcher when he was buried. They were Women that was first with him at his Resurrection-*morn*, and Women that brought Tiding first to his Disciples that he was risen

Gen. 3. Gal. 4.

Why Women of old so much desired Children.

Luke 2.

Luke 8. 2, 3.

Luke 7. 57, 30.

John 11. 2.

John 12. 3.

Luke 23. 27. Matt. 27. 55, 56, 61. Luke 24. 22, 23.

from the Dead. Women therefore are highly favoured, and shew by these things that they are sharers with us in the Grace of Life.

Now the Cook sent up to signifie that Supper was almoſt ready, and sent one to lay the Cloath, the Trenshers, and to set the Salt and Bread in order.

Then said *Matthew*, *the sight of this Cloath, and of this forerunner of a Supper, begetteth in me a greater Appetite to my Food than I had before.*

What to be gathered from laying of the Board with the Cloath and Trenshers.

Gaius. So let all miniſtring Doctrines *to* thee in this Life, beget *in* thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenshers, and as setting of Salt upon the Board, when compared with the Feaſt that our Lord will make for us when we come to his House.

Lev. 7. 32, 33, 34.
Lev. 10. 14, 15.
Ps. 25. 1.
Heb. 13. 15.

So Supper came up, and firſt a *Heave-shoulder*, and a *wave-Breaſt* was set on the Table before them. To shew that they muſt begin their *Meal* with Prayer and Praise to God. The *heave-shoulder David* lifted his Heart up to God with, and with the *wave-Breaſt*, *where his Heart lay*, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily-well thereof.

Deut. 32. 14.
Judges 9. 13.
John 15. 1.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

1 Peter 2. 1, 2.
A Dish of Milk.

The next was a Dish of Milk well crumbed. But *Gaius* said, *Let the Boys have that, that they may grow thereby.*

Of Hony, and Butter.

Then they brought up in course a Dish of *Butter* and *Hony*. Then said *Gaius*, Eat freely of

this, for this is good to chear up, and strengthen your Judgments and Understandings. This was our Lord's Dish when he was a Child. *Butter and Hony shall be eat, that he may know to refuse the Evil, and chuse the Good.* Is. 7. 15.

Then they brought them up a dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, May we eat Apples, since they were such, by, and with which, the Serpent beguiled our first Mother? *A dish of Apples.*

Then said *Gaius*,

Apples were they with *which we were beguil'd,*
Yet Sin, *not Apples hath our Souls defil'd.*
Apples forbid, if eat, corrupts the Blood:
To eat such, when commanded, does us good.
Drink of his Flagons then, thou Church, his Dove,
And eat his *Apples, who are sick of Love.*

Then said *Matthew*, *I made the Scruple, because I a while since, was sick with eating of Fruit.*

Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with an other Dish; and 'twas a dish of *Nuts*. Then said some at the Table, *Nuts* spoil tender Teeth; specially the Teeth of Children. Which when *Gaius* heard, he said: Song 6. 11. *A dish of Nuts.*

Hard Texts *are Nuts* (*I will not call them Cheaters*,)
Whose Shells *do keep their* Kirnels *from the* Eaters.
Ope then the Shells, and you shall have the Meat,
They here brought are for you to crack and Eat.

Then were they very Merry, and sate at the Table a long time, talking of many Things. Then said the Old Gentleman, My good Land-

lord, while we are cracking your *Nuts*, if you please, do you open this Riddle.

A Riddle. *A man there was, tho some did count him mad,*
The more he caſt away, the more he had.

Then they all gave good heed, wondring what good *Gaius* would say, so he sat ſtill a while, and then thus replyed:

Gaius *opens it.* *He that beſtows his Goods upon the Poor,*
Shall have as much again, and ten times more.

Then said *Joseph*, I dare say Sir, I did not think you could a found it out.

Oh! Said *Gaius*, I have bin trained up in this way a great while. Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby. *There is that ſcattereth, yet increaseth, and there is that witholdeth more then is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing. There is that maketh himself poor, yet hath great Riches.*

Prov. 11. 24.
Prov. 13. 7.

Then *Simon* whispered to *Chriſtiana* his Mother, and said, Mother, this is a very good man's House, let us ſtay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any further.

The which *Gaius* the Hoſt overhearing, said, *with a very good Will, my Child.*

So they ſtaid there more than a Month, and *Mercy* was given to *Matthew* to Wife.

While they ſtayed here, *Mercy* as her Cuſtom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story. After Supper, the lads desired a Bed, for that they were

weary with Travelling. Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed, and they slept well, but the reſt sat up all Night. For *Gaius* and they were such sutable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey: old Mr. *Honeſt*, he that put forth the Riddle to *Gaius*, began to *nod*. Then said *Great-heart*, What Sir, you begin to be drouzy, come rub up, now here's a *Riddle* for you. Then said Mr. *Honeſt*, let's hear it.

Old Honest *Nods.*

Then said Mr. *Great-heart*,

A Riddle.

He that will kill, muſt firſt be overcome:
Who live abroad would, firſt muſt die at home.

Hah, said Mr. *Honeſt*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will if you please, leave my part to you, do you expound it, and I will hear what you say.

No said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the Old Gentleman,

He firſt by Grace muſt conquer'd be,
That Sin would mortifie.
And who, that lives, would convince me,
Unto himself muſt die.

It is right, said *Gaius*, good Doctrine and Experience teaches this. For firſt, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without heart to oppose Sin. Besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Reſiſtance, before it is loosed from that Infirmity?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be

a living Monument of Grace, that is a Slave to his own Corruptions.

And now it comes in my mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the other when he was old. The young Man had ſtrong Corruptions to grapple with, the old Man's were decayed with the decays of Nature. The young man trod his ſteps as even as did the old one, and was every way as light as he; who now, or which of them, had their Graces ſhining cleareſt, since both seemed to be alike?

A Comparison. Hon. *The young Man's doubtleſs. For that which heads it againſt the greateſt Oppoſition, gives beſt demonſtration that it is ſtrongeſt. Specially when it also holdeth pace with that that meets not with half ſo much; as to be ſure old Age does not.*

Beſides, I have obſerved that old men have bleſſed themſelves with this miſtake; Namely, taking the decays of Nature, for a gracious Conqueſt over Corruptions, and ſo have been apt to beguile themſelves. Indeed old men that are gracious, are beſt able to give Advice to them that are young, because they have ſeen moſt of the emptineſs of things. But yet, for an old and a young to ſet out both together, the young one has the advantage of the faireſt diſcovery of a work of Grace within him, tho the old Man's Corruptions are naturally the weakeſt.

Thus they ſat talking till break of Day. Now when the Family was up, *Chriſtiana* bid her Son *James* that he ſhould read a Chapter; ſo he read the 53d of *Iſaiah*. When he had done, Mr. *Honeſt* asked why it was ſaid, *That the Savior is ſaid to come out of a dry ground, and alſo that he had no Form nor Comliness in him?*

Great-heart. Then said Mr. *Great-heart*, To the first I answer, because, The Church of the Jews, of which Christ came, had then lost almost, all the Sap and Spirit of Religion. To the second I say, The Words are spoken in the Person of the Unbelievers, who because they want that Eye, that can see into our Prince's Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely *Crust*; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Well, said *Gaius*, Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is one *Slay-good*, a *Gyant* that doth much annoy the King's Highway in these parts. And I know whereabout his Haunt is, he is Master of a number of Thieves; 'Twould be well if we could clear these Parts of him.

Gyant Slay-good *assaulted and slain.*

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet*, and *Shield*; and the rest with Spears and Staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his Hands, whom his Servants had brought unto him, having taken him in the Way; now the Gyant was rifling of him, with a purpose after that to pick his Bones. For he was of the nature of *Flesh-eaters*.

Well, so soon as he saw Mr. *Great-heart*, and his Friends, at the Mouth of his Cave with their Weapons, he demanded what they wanted?

Great-heart. We want thee: for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself and came out, and to a Battel they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. *Then said the Gyant, why are you here on my Ground?*

Great-heart. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Gyant made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Gyant's Head and Sides, that he made him let his Weapon fall out of his Hand. So he smote him and slew him, and cut off his Head, and brought it away to the *Inn*. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Then they asked Mr. *Feeble-mind* how he fell into his hands?

How Feeble-mind *came to be a Pilgrim.*

Feeble. Then said the poor man, I am a sickly man, as you see, and because *Death* did usually once a day, *knock at my Door*, I thought I should never be well at home. So I betook my self to a Pilgrim's Life; and have travelled hither from the Town of *uncertain*, where I and my Father were born. I am a man of no strength at all, of Body, nor yet of Mind, but would, if I could, tho I can but *craul*, spend my Life in the Pilgrim's way. When I came at the Gate that is at the head of the Way, the Lord of that place

did entertain me freely. Neither objected he against my weakly Looks, nor against my *feeble-Mind*; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because the Hill *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho none was willing to go so softly as I am forced to do. Yet still as they came on, they bid me be of good Chear, and said, that it was the will of their Lord, that Comfort should be given to the *feeble-minded*, and so went on their *own* pace. When I was come up to *assault-Lane*, then this *Gyant* met with me, and bid me prepare for an *Incounter*; but alas, feeble one that I was, I had more need of a *Cordial*. So he came up and took me, I conceited he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you, as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to *go* when I cannot *run*, and to *creep* when I cannot *go*. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridge, tho I am, as you see, but of a *feeble Mind*.

1 Thess. 5. 14.

Hon. *Then said old Mr.* Honest, *Have not*

you some time ago, been acquainted with one Mr. Fearing, *a Pilgrim?*

Feeble. Acquainted with him; Yes. He came from the Town of *Stupidity*, which lieth *four Degrees* to the Northward of the City of *Deſtruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Mr. Fearing, *Mr.* Feeble-mind's *Uncle.*

Hon. *I perceive you know him, and I am apt to believe also that you were related one to an other; for you have his whitely Look, a Caſt like his with your Eye, and your Speech is much alike.*

Feeble-mind *has some of Mr.* Fearing's *Features.*

Feeble. Moſt have said so, that have known us both, and besides, what I have read in him, I have for the moſt part, found in my self.

Gaius. *Come Sir, said good* Gaius, *be of good Chear, you are welcome to me, and to my House; and what thou haſt a mind to, call for freely; and what thou would'ſt have my Servants do for thee, they will do it with a ready Mind.*

Gaius *comforts him.*

Feeble. Then said Mr. *Feeble-mind*, This is unexpected Favor, and as the Sun, shining out of a very dark Cloud. Did Gyant *Slaygood* intend me this Favor when he ſtop'd me, and resolved to let me go no further? Did he intend that after he had rifled my Pockets, I should go to *Gaius mine Hoſt!* Yet so it is.

Notice to be taken of Providence.

Now, juſt as Mr. *Feeble-mind*, and *Gaius* was thus in talk; there comes one running and called at the Door, and told, That about a Mile and an half off, there was one Mr. *Not-right*, a Pilgrim, ſtruck dead upon the place where he was, with a *Thunder-bolt.*

Tidings how one Not-right *was slain with a Thunderbolt, and Mr.* Feeble-mind's *Comment upon it.*

Feeble. Alas! said Mr. *Feeble-mind*, is he slain, he overtook me some days before I came so far

as hither, and would be my Company-keeper. He also was with me when *Slay-good* the Gyant took me, but he was nimble of his Heels, and escaped. But it seems, he escaped to die, and I was took to live.

What, one would think, doth seek to slay outright.
Ofttimes, delivers from the saddeſt Plight.
That very Providence, *whose Face is* Death,
Doth oft times, to the lowly, Life bequeath.
I was taken, he did escape and flee,
Hands Croſt, gives Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* was Married; also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother to Wife; after which time, they yet ſtayed above ten days, at *Gaius's* House, spending their time, and the Seasons, like as Pilgrims use to do.

The Pilgrims prepare to go forward.

When they were to depart, *Gaius* made them a Feaſt, and they did eat and drink, and were merry. Now the Hour was come that they muſt be gon, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him that at his House, it was not the Cuſtom for *Pilgrims* to pay for their Entertainment. He boarded them by the year, but looked for his Pay from the good *Samaritane*, who had promised him at his return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him.

Luke 10. 33, 34, 35.

How they greet one another at parting.

1 John 5. 6.

Great-heart. *Beloved, thou doſt faithfully, whatsoever thou doſt, to the Brethren and to Strangers, which have borne Witness of thy Charity before the Church, whom if thou (yet) bring forward on their Journey, after a Godly sort, thou shalt do well.*

Then *Gaius* took his Leave of them all and of his Children, and particularly of Mr. *Feeble-*

Gaius *his last kindness to* Feeble-mind.

mind. He also gave him something to drink by the way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which, when Mr. *Great-heart* espied, he said, Come, Mr. *Feeble*, Pray do you go along with us, I will be your *Conductor*, and you shall fare as the rest.

Feeble. *Alas, I want a sutable Companion, you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest, by reason of my many Infirmities, I should be both a Burthen to my self and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing; I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant* Christian man; *sometimes if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised, (He that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease.)* So that I know not what to do.

Job 12. 5.

Great-heart. But Brother, said Mr. *Great-heart*, I have it in *Commission*, to comfort the *feeble-minded*, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny ourselves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into Doubtful Disputations before you, we will be made all things to you rather than you shall be left behind.

1 Thess. 5. 15. Rom. 14. 1 Cor. 8.

1 Cor. 9. 22.

Now, all this while they were at *Gaius's* Door; and behold as they were thus in the heat of their Discourse, Mr. *Ready-to-hault* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage. Ps. 38. 17. *Promises.*

Feeble. *Then said Mr.* Feeblemind *to him, Man! How camest thou hither? I was but just now complaining that I had not a sutable Companion, but thou art according to my Wish. Welcome, welcome, good Mr.* Ready-to-hault, *I hope thee and I may be some help.*

Readyto. I shall be glad of thy Company, said the other; and good Mr. *Feeblemind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feeble. *Nay, said he, tho I thank thee for thy good Will, I am not inclined to hault afore I am Lame. How be it, I think when occasion is, it may help me against a Dog.*

Readyto. If either my *self*, or my *Crutches* can do thee a pleasure, we are both at thy Command, good Mr. *Feeblemind.*

Thus therefore they went on, Mr. *Great-heart*, and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind*, and Mr. *Ready-to-hault* came behind with his Crutches. Then said Mr. *Honest*,

Hon. *Pray Sir, now we are upon the Road, tell us some profitable things of some that have gon on Pilgrimage before us.*

Great-heart. With a good Will. I suppose you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceit- 1 *part, from page 67 to page 70.*

ful Villains, as a man can meet with upon the Road.

Hon. *Yes, I have heard of all this; but indeed, good* Faithful, *was hardeſt put to it with* Shame, *he was an unwearied one.*

Great-heart. Ai, for as the Pilgrim well said, He of all men had the wrong name.

1 *part, page* 81, *page* 83. Hon. *But pray Sir where was it that* Chriſtian *and* Faithful *met* Talkative? *that same was also a notable one.*

Great-heart. He was a confident Fool, yet many followed his wayes.

Hon. *He had like to a beguiled* Faithful?

Great-heart. Ai, but *Chriſtian* put him into a way quickly to find him out. Thus they went on

1 *part, page* 90. till they came at the place where *Evangeliſt* met with *Chriſtian* and *Faithful*, and prophecyed to them of what should befal them at *Vanity-Fair.*

Great-heart. Then said their *Guide*, hereabouts did *Chriſtian* and *Faithful* meet with *Evangeliſt*, who prophecyed to them of what Troubles they should meet with at Vanity-Fair.

Hon. *Say you so! I dare say it was a hard Chapter that then he did read unto them?*

1 *part, page* 97, *etc.* *Great-heart.* 'Twas so, but he gave them Incouragement withall. But what do we talk of them, they were a couple of Lyon-like Men; they had set their Faces like Flint. Don't you remember how undaunted they were when they ſtood before the Judge?

Hon. *Well* Faithful *bravely Suffered?*

Great-heart. So he did, and as brave things came on't: For *Hopeful* and some others, as the Story relates it, were Converted by his Death.

Hon. *Well, but pray go on; for you are well acquainted with things.*

Great-heart. Above all that *Chriſtian* met with

after he had past thorow *Vanity-Fair*, one *By-ends* was the arch one.

Hon. *By-Ends; What was he?*

1 *part, page* 104.

Great-heart. A very arch Fellow, a downright Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose, nor suffer for it.

He had his *Mode* of Religion for every fresh Occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill End with his *By-Ends*, nor did I ever hear that any of his Children was ever of any Esteem with any that truly feared God.

They are come with in sight of Vanity. Ps. 21. 16.

Now by this time they were come within sight of the Town of *Vanity*, where *Vanity-Fair* is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass thorow the Town, and some said one thing, and some an other. At last Mr. *Great-heart*, said, I have, as you may understand, often been a *Conductor* of Pilgrims thorow *this* Town; Now I am acquainted with one Mr. *Mnason*, a *Cyprusian* by Nation, an old Disciple, at whose House we may Lodg. If you think good, said he, we will turn in there?

They enter into one Mr. Mnason's *to Lodge.*

Content, said Old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was *Even-tide*, by that they got to the outside of the Town, but Mr. *Great-heart* knew the way to the Old Man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to day? so they said, from the House of

Gaius our Friend. I promise you, said he, you have gone a good ſtitch, you may well be a weary; ſit down. So they ſat down.

They are glad of entertainment.

Great-heart. *Then ſaid their Guide, Come, what Chear Sirs, I dare ſay you are welcome to my Friend.*

Mna. I alſo, ſaid Mr. *Mnaſon*, do bid you Welcome; and what ever you want, do but ſay, and we will do what we can to get it for you.

Hon. *Our great Want a while ſince, was Harbor, and good Company, and now I hope we have both.*

Mna. For Harbor you ſee what it is, but for good Company, that will appear in the Tryal.

Great-heart. *Well, ſaid Mr. Great-heart, will you have the Pilgrims up into their Lodging?*

Mna. I will, ſaid Mr. *Mnaſon.* So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room where they might be and ſup together, until time was come to go to Reſt.

Now when they were ſet in their places, and were a little cheary after their Journey, Mr. *Honeſt* asked his Landlord if there were any ſtore of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other Side.

They deſire to ſee ſome of the good People in the Town.

Hon. But how ſhall we do to ſee ſome of them? for the Sight of good Men to them that are going on Pilgrimage, is like to the appearing of the Moon and the Stars to them that are ſailing upon the Seas.

Mna. Then Mr. *Mnaſon* ſtamped with his Foot, and his Daughter *Grace* came up; ſo he ſaid unto her, *Grace* go you, tell my Friends, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Love-ſaint*, Mr. *Dare-not-ly*, and Mr. *Penitent*; That I have

Some ſent for.

a Friend or two at my House, that have a mind this evening to see them.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason*, their Landlord, My Neighbours, I have, as you see, a company of *Strangers* come to my House, they are *Pilgrims*: They come from a far, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing with his Finger to *Christiana*. It is *Christiana*, the wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother were so shamefully handled in our Town. At that they stood amazed, saying, we little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young Men were her Husband's Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Some Talk betwixt Mr. Honest *and* Contrite.

Hon. Then Mr. *Honest* (*when they were all sat down*) *asked Mr.* Contrite *and the rest, in what posture their Town was at present.*

Con. You may be sure we are full of Hurry, in Fair time. 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred Condition. He that lives in such a place as this is, and that has to do with such as we have, has Need of an Itum, to caution him to take heed, every Moment of the Day.

Hon. *But how are your Neighbors for quietness?*

Persecution not so hot at Vanity-Fair as formerly.

Con. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon

them till now; for since they burned him, they have been ashamed to burn any more: In *those* Days we were afraid to walk the Streets, but *now* we can shew our Heads. *Then* the Name of a Professor was odious, *now* specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite *to them, Pray how faireth it with you in your Pilgrimage, how ſtands the Country affected towards you?*

Hon. It happens to us, as it happeneth to Wayfairing men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill; We are seldom at a Certainty. The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the moſt part we find it true, that has been talked of of old: *A good Man muſt ſuffer Trouble.*

Con. *You talk of Rubs, what Rubs have you met withal?*

Hon. Nay, ask Mr. *Great-heart* our Guide, for he can give the beſt Account of that.

Great-heart. We have been beset three or four times already: Firſt *Chriſtiana* and her Children were beset with two Ruffians, that they feared would a took away their Lives; We was beset with Gyant *Bloody-man*, Gyant *Maul*, *and* Gyant *Slay-good*. Indeed we did rather beset the laſt, than were beset of him. And thus it was: After we had been some time at the House of *Gaius*, *mine Hoſt and of the whole Church*, we were minded upon a time to take our Weapons with us, and so go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better

than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the Mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this *poor man*, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing, as we thought, he had had an other Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feeble. *Then said Mr.* Feeble-mind, *I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every Moment, and to my Comfort, when I saw Mr.* Great-heart *and his Friends with their Weapons approach so neer for my* Deliverance.

Holy-man. Then said Mr. *Holy-man*, there are two things that they have need to be possessed with that go on Pilgrimage, *Courage*, and an *unspotted Life*. If they have not *Courage*, they can never hold on their way; and if their Lives be *loose*, they will make the very Name of a *Pilgrim* stink. *Mr.* Holy-man's *Speech.*

Love-saint. Then said Mr. *Love-saint*; I hope this Caution is not needful amongst you. But truly there are many that go upon the Road, that rather declare themselves Strangers, to Pilgrimage, than Strangers and Pilgrims in the Earth. *Mr.* Love-saint's *Speech.*

Dare-not-ly. *Then said Mr.* Dare-not-ly, *'Tis*

Mr. Dare-not-ly *his Speech.*

true; they neither have the Pilgrims' Weed, *nor the Pilgrims' Courage; they go not uprightly, but all* awrie *with their Feet, one shoe goes* inward, *an other* outward, *and their Hosen out behind;* there a *Rag*, and there a *Rent*, to the disparagement of their Lord.

Mr. Penitent *his Speech.*

Penit. These things said Mr. *Penitent*, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their pilgrims' Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table. Unto which they went and refreshed their weary Bodys, so they went to Rest. Now they stayed in this Fair a great while, at the House of this Mr. *Mnason*, who in process of time, gave his Daughter *Grace* unto *Simon*, *Christiana's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

The time as I said, that they lay here, was long (for it was not now as in former times). Wherefore the *Pilgrims* grew acquainted with many of the good people of the Town, and did them what Service they could. *Mercy*, as she was wont, laboured much for the Poor, wherefore their Bellyes and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth, for *Grace*, *Phebe*, and *Martha*, they were all of a very good Nature, and did much good in their place. They were all also of them very Fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

A Monster.

While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no Man in the Town durst so much as face

this *Monster*; but all Men fled when they heard of the noise of his coming.

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns. *It made great havoc of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to men; and such men as loved their Lives more then their Souls, accepted of those Conditions. So they came under. Rev. 17. 3. *His Shape.* *His Nature.*

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paw and Mouths of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-ly*, and Mr. *Penitent*, with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain, but they so belabored him, being sturdy men at Arms, that they made him make a Retreat; so they came home to Mr. *Mnason's* House again. *How he is ingaged.*

The *Monster*, you must know, had his certain Seasons to come out in, and to make his attempts upon the Children of the People of the Town; also these Seasons did these valiant Worthies watch him in, and did still continually assault him; in so much, that in process of time, he became not only wounded, but lame; also he has not made that havock of the Towns men's Children, as formerly he has done. And it is verily believed by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows, of great Fame in this Town, so that

many of the People that wanted their taſt of things, yet had a reverend Eſteem and Reſpect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baſer sort that could see no more then a *Mole*, nor underſtand more than a Beaſt, these had no reverence for these men, nor took they notice of their Valour or Adventures.

Well, the time grew on that the Pilgrims muſt go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart; therein to commit each other to the Protection of their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the ſtrong, for
Acts 28. 10. the Women, and the men; and so *laded* them with such things as was necessary.

Then they set forwards on their way, and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims' Company went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means *Mr. Ready-to-hault*, and *Mr. Feeble-mind*, had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewel, they quickly came to the place where *Faithful* was put to Death. There therefore they made a ſtand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a Manly Suffering as his was.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joyned himself to *Christian* after that *Faithful* was dead.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye. 1 *part, page* 107.

I saw now that they went on till they came at the River that was on this Side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfits; where the Meddows are green all the year long, and where they might lie down safely. 1 *part, page* 109. Ps. 23.

By this River side in the medow, there were Cotes and Folds for Sheep, an House built for the *nourishing*, and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; Heb. 5. 2. Is. 40. 11.

that by these Waters they might be housed, harbored, suckered, and nourished, and that none of them might *be lacking in time to come.* This *man*, if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat and Drink and Cloathing, here they will be kept from Thieves and Robbers, for this man will die before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good *Nutriture* and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate *Waters*, pleasant *Meddows*, dainty *Flowers*, Variety of *Trees*, and such as bear *wholsom Fruit.* Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebub's* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

Jer. 23. 4. Ezek. 34. 11, 12, 13, 14, 15, 16.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was as an Hospital to young Children, and *Orphans.*

They being come to By-path *Stile, have a mind to have a pluck with* Gyant Dispair. 1 *part, pages* 110, 112.

Now they went on: And when they were come to *By-path* Meddow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Gyant Dispair*, and put into *doubting* Castle: They sat down and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr. *Great-heart* for their Conductor; whether they had not best to make an Attempt upon the Gyant, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before

they went any further. So one said one thing, and an other said the contrary. One questioned if it was lawful to go upon *unconsecrated* Ground, an other said they might, provided their end was good; but Mr. *Great-heart* said, Though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith. And I pray, with whom should I fight this good Fight, if not with Gyant *dispair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*, I will, and so will we too, said *Christian's* four Sons, *Matthew*, *Simon*, *James*, and *Joseph*, for they were young men and strong. 1 John 2. 13, 14.

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back, for in that place tho *Gyant-Dispair* dwelt so near, they keeping in the Road, *A little Child might lead them.* Is. 11. 6.

So Mr. *Great-heart*, old *Honest*, and the four young men, went to go up to *Doubting*-Castle, to look for *Gyant-Dispair*. When they came at the Castle Gate they knocked for Entrance with an unusual Noyse. At that the old *Gyant* comes to the Gate, and *Diffidence* his Wife follows, Then said he, Who, and what is he, that is so hardy, as after this manner to molest the *Gyant-Dispair*? Mr. *Great-heart* replyed, It is I, *Great-heart*, one of the King of the Celestial Countries Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thyself also to Fight, for I am come to take away thy head, and to demolish *Doubting* Castle.

Now *Gyant-Dispair*, because he was a *Gyant*,

Dispair *has overcome Angels.*

thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out. He had a Cap of Steel upon his Head, a Brest-plate of Fire girded to him, and he came out in Iron-Shoos, with a great Club in his Hand. Then these six men made up to him, and beset him behind and before; also when *Diffidence*, the *Gyantess*, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and *Gyant Dispair* was brought down to the Ground, *but was very loth to dye*. He strugled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his death, for he left him not till he had severed his Head from his shoulders.

Dispair *is loth to die.*

Doubting-Castle *demolished.*

Then they fell to demolishing *Doubting*-Castle, and that you know might with ease be done, since *Gyant-Dispair* was dead. They was seven days in destroying of that; and in it of Pilgrims, they found one Mr. *Dispondencie*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead men's Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Dispondencie*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, tho they were Prisoners in *Doubting-Castle* to that Tyrant *Gyant Dispair*. They therefore I say, took with them the Head of the Gyant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them

what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw that it was the Head of *Gyant-Dispair* indeed, they were very jocond and merry. Now *Christiana*, if need was, could play upon the *Vial*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she plaid them a Lesson, and *Ready-to-halt* would dance. So he took *Dispondencie's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True he could not Dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick hansomely.

They have Musick and Dancing for Joy.

As for Mr. *Despondencie*, the Musick was not much to him, he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of *Gyant-Dispair*, and set it upon a Pole by the Highway side, right over against the Pillar that *Christian* erected for a *Caution* to Pilgrims that came after, to take heed of entering into his Grounds.

Then he writ under it upon a *Marble*-stone, these Verses following.

A Monument of Deliverance.

This is the Head *of* him, *Whose* Name *only*
In former times, *did* Pilgrims *terrify*.
His Castle's *down*, *and* Diffidence *his Wife*,
Brave Master Great-heart *has bereft of Life*.
Despondencie, *his Daughter*, Much-afraid;
Great-heart, *for them*, *also the Man has plaid*.

Who hereof doubts, if he'll but cast his Eye,
Up hither, may his Scruples satisfy.
This Head, also when doubting Cripples dance,
Doth shew from Fears they have Deliverance.

When these men had thus bravely shewed themselves against *Doubting Castle*, and had slain *Gyant Dispair*, they went forward, and went on till they came to the *Delectable* Mountains, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them as they had done *Christian* before, unto the delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. *Great-heart* (for with him they were well acquainted;) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then Mr. *Great-heart* replyed.

The Guide's Speech to the Shepherds.

First here's Christiana *and her train,*
Her Sons, and her Sons Wives, who like the Wain,
Keep by the Pole, and do by Compass stere,
From Sin to Grace, else they had not been here.
Next here's old Honest *come on Pilgrimage,*
Ready-to-halt *too, who I dare to ingage,*
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.
Dispondencie, *good-man, is coming after,*
And so also is Much-afraid, *his Daughter.*
May we have Entertainment here, or must
We further go? let's know whereon to trust?

Their Entertainment. Matt. 25. 40.

Then said the Shepherds; This is a comfortable Company, you are welcome to us, for we have for the *Feeble*, as for the *Strong*; our Prince has an Eye to what is done to the least of these. Therefore Infirmity must not be a block to our

Entertainment. So they had them to the Palace Door, and then said unto them, come in *Mr. Feeble-mind*, come in *Mr. Ready-to-halt*, come in *Mr. Dispondencie* and *Mrs. Much-afraid*, his Daughter. These *Mr. Great-heart* said the Shepherds to the Guide, we call in by name for that they are most subject to draw back: but as for you, and the rest that are *strong*, we leave you to your wonted Liberty. Then said *Mr. Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lord's Shepherds indeed; for that you have not *pushed* these Diseased neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

A Description of false Shepherds. Ezek. 34. 21.

So the Feeble and weak went in, and *Mr. Great-heart*, and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, what is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as the warning of the Unruly.

So they made them a Feast of things, easy of Digestion, and that were pleasant to the Palate and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the mountains were high, and the day clear; and because it was the Custom, of the Shepherds to shew to the Pilgrims, before their Departure, some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first, what they had shewed to *Christian* before.

Then they had them to some new places. The first was to *Mount-Marvel*, where they looked, and beheld a man at a Distance, *that*

Mount Marvel.

tumbled the Hills about with Words. Then they asked the Shepherds what that should mean? So they told him that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrim's Progress.* And he is set there to teach Pilgrims how to believe down, or to tumble out of their ways, what Difficulties they shall meet with, by faith. Then said *Mr. Great-heart* I know him, he is a man above many.

1 *part, page* 120.

Mark 11. 23, 24.

Mount Innocent. Then they had them to another place, called *Mount Innocent.* And there they saw a man cloathed all in White; and two men, *Prejudice*, and *Ill-will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims what means this? The Shepherds answered, This Man is named *Godlyman*, and this Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*, but as you see the Dirt will not stick upon his Cloths, so it shall be with him that liveth truly Innocently in the World. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent will cause that their *Innocence* shall break forth as the Light, and their Righteousness as the Noon day.

Mount Charity. Then they took them, and had them to *Mount-Charity*, where they shewed them a man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This

is, said the Shepherds, to shew you, That he that has a Heart to give of his Labor to the Poor, shall never want wherewithal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

They had them also to a place where they saw one *Fool*, and one *Want-wit*, washing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharises*, and so shall be with all Hypocrites.

Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would, if it might be, see the Hole in the Hill; or that, commonly called, the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken awhile. So she hearkened, and heard one saying, *Cursed be my Father for holding of my Feet back from the way of Peace and Life;* and an other said, *O that I had been torn in pieces before I had, to save my Life, lost my Soul;* and an other said, *If I were to live again, how would I deny myself rather then come to this place.* Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

1 *part, page* 117.

Mercy *has a mind to see the hole in the Hill.*

Now when the Shepherds had shewed them all these things, then they had them back to the

Palace, and entertained them with what the House would afford; But *Mercy* being a young, and breeding Woman, Longed for something that she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-glass hangs up in the Dining-room*, off of which I cannot take my mind; if therefore I have it not, I think I shall Miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so *Mercy* said, Then Mother, if you please, ask the Shepherds if they are willing to sell it.

Mercy *longeth, and for what.*

It was the Word of God.

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the holes in his Hands, in his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

James 1. 32.

1 Cor. 13. 12.

2 Cor. 3. 18.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and said unto them, There is one of my Daughters a breeding Woman, that, I think doth long

1 *part, page* 115.

for something that she hath seen in this House, and she thinks she shall miscarry if she should by you be denyed.

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldeſt have? Then she blushed and said, The great Glass that hangs up in the Dining-room: so *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head and gave Thanks, and said, by this I know that I have obtained Favor in your Eyes. *She doth not lose her Longing.*

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations for that they joyned with Mr. *Great-heart* to the slaying of *Gyant-Dispair*, and the demolishing of *Doubting-Caſtle*.

About *Chriſtiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence. They let them go in Peace, but gave not to them those certain Cautions which before was given to *Chriſtian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching. 1 *part, page* 118.

What Cautions *Chriſtian* and his Companions had received of the Shepherds, they had also loſt; by that the time was come that they had need to put them in practise. Wherefore here was the Advantage that this Company had over the other. 1 *part, page* 129.

From hence they went on Singing, and they said,

Behold, how fitly *are the Stages set!*
For their Relief, that Pilgrims are become;
And how they us *receive without* one *let,*
That make the other *Life, our* Mark *and Home.*
What Novelties *they have, to* us *they give,*
That we, tho *Pilgrims joyful lives may Live,*
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him Mr. *Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him, the Character of his Rebellion at his Back. And this I have to say concerning this man, He would harken to no Counsel, but once afalling, perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-a-way resisted him*, and having done much *despite* unto him, he got away over the Wall, and so escaped his Hand.

1 *part, page* 120.

How one Turn-a-way *managed his Apostacy.* Heb. 10. 26, 27, 28, 29.

Then they went on, and just at the place where *Little-Faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all Bloody. Then said Mr. *Great-heart*, What art thou? The man made Answer, saying, I am one whose Name is *Valiant-for-Truth*,

I am a Pilgrim, and am going to the Celeſtial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things. 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the firſt I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should caſt in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsutable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life coſt more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them. Prov. 1. 10, 11, 12, 13, 14.

So we fell to it, one againſt three, for the space of above three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but juſt now gone. I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Great-heart. *But here was great Odds, three againſt one.*

Valiant. 'Tis true, but *little* and *more*, are nothing to him that has the Truth on his side. *Though an Hoſt should encamp againſt me, said one, My Heart shall not fear. Tho War should rise againſt me, in this will I be Confident*, &c. Besides, said he, I have read in some Records, Ps. 27. 3.

that one man has fought an Army; and how many did *Sampson* slay with the Jaw-Bone of an Ass!

Great-heart. *Then said the Guide, Why did you not cry out, that some might a came in for your Succour.*

Valiant. So I did, to my King, who I knew could hear, and afford invisible Help, and that was sufficient for me.

Great-heart. *Then said* Great-heart *to Mr.* Valiant-for-Truth, *Thou hast worthily behaved thy self; let me see thy Sword; so he shewed it him.*

Is. 2. 3. When he had taken it in his Hand, and looked thereon a while, he said, Ha! *It is a right* Jerusalem *Blade.*

Eph. 6. 12, 13, 14, 15, 16, 17. *Valiant.* It is so. Let a man have one of *these Blades*, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can

Heb. 4. 12. but tell how to lay on. Its Edges will never blunt. It will cut *Flesh*, and *Bones*, and *Soul*, and *Spirit*, and all.

Great-heart. *But you fought a great while, I wonder you was not weary?*

2 Sam. 23. 10. *The Word. The Faith. Blood.* *Valiant.* I fought till my sword did cleave to my Hand, and when they were joyned together, as if a Sword grew out of my Arm, and when the Blood run thorow my Fingers, then I fought with most Courage.

Great-heart. *Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.*

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found

to be a man of his Hands) and because there was with his Company, them that was feeble and weak; Therefore he questioned with him about many things; as first, *what Country-man he was?*

Valiant. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

Great-heart. *Dark-land*, said the Guide, *Doth that not ly upon the same Coast with the City of* Destruction?

How Mr. Valiant *came to go on Pilgrimage.*

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this, We had one Mr. *Tell-true* came in to our parts, and he told it about, what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his *Wife* and *Children*, and had betaken himself to a *Pilgrim's* Life. It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lord's Lodgings; specially when he came to the Gates of the Celestial City. For there, said the man, He was received with sound of Trumpet, by a company of shining ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning hast to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Great-heart. *You came in at the Gate, did you not?*

He begins right.

Valiant. Yes, yes. For the same man also told us, that all would be nothing, if we did not begin to enter this way at the Gate.

Christian's *Name famous.*

Great-heart. *Look you, said the Guide, to* Christiana, *The Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.*

Valiant. Why, is this *Christian's* Wife?

Great-heart. *Yes, That it is, and these are also her four Sons.*

Valiant. What! and going on Pilgrimage too?

Great-heart. *Yes, verily they are following after.*

He is much rejoyced to see Christian's *Wife.*

Valiant. It glads me at Heart! Good man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the City?

Great-heart. *Without doubt it will be a Comfort to him; For next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.*

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a Question whether we shall know one another when we are there?

Great-heart. *Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? And if they think they shall know and do these; Why not know others, and rejoyce in their Welfare also?*

Again, Since Relations are our second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, then to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage?

Great-heart. *Yes, Was your Father and Mother willing that you should become a Pilgrim?*

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Great-heart. *Why, what could they say against it.*

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloath and Laziness, I would never countenance a Pilgrim's Condition. *The great stumbling-Blocks that by his Friends were laid in his way.*

Great-heart. *And what did they say else?*

Valiant. Why, They told me, That it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Great-heart. *Did they show wherein this way is so dangerous?*

Valiant. Yes. And that in many Particulars.

Great-heart. *Name some of them.*

Valiant. They told me of the Slow of *Dispond*, where *Christian* was well-nigh smuthered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket*-Gate for Entrance. They told me also of the Wood, and dark Mountains, of the Hill *Difficulty*, of the Lyons, and also of the three Gyants, *Bloody-man*, *Maul*, and *Slay-good*. They said moreover, that there was a foul *Fiend* haunted the Valley of *Humiliation*, and that *Christian* was, by him, almost bereft of Life. Besides, said they, You must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps, and Ginns. They told me also of *Gyant-Dispair*, of *Doubting-Castle*, and of the *Ruins* that the Pilgrims met with there. Further, they said, I must go over the enchanted Ground, which was dangerous. And that after all this, I should find a River, over which I should find no Bridge, and that that River did lye betwixt me and the Celestial Country. *The First Stumbling-Block.*

Great-heart. *And was this all?*

Valiant. No, they also told me that this way *The Second.*

was full of *Deceivers*, and of Persons that laid await there, to turn good men out of the Path.

Great-heart. *But how did they make that out?*

The Second. *Valiant.* They told me that Mr. *Worldly-wiseman* did there lye in wait to deceive. They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up; That the Flatterer would catch me in his Net, or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Great-heart. *I promise you, This was enough to discourage. But did they make an end here?*

The Third. *Valiant.* No, ſtay. They told me also of many that had tryed that way of old, and that had gone a great way therein, to see if they could find something of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themſelves for ſetting a Foot out of Doors in that Path, to the Satisfaction of all the Country. And they named several that did so, as *Obſtinate* and *Plyable*, *Miſtruſt*, and *Timorous*, *Turn-a-way*, and old *Atheiſt*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going, as amounted *to the weight of a Feather.*

Great-heart. *Said they anything more to discourage you?*

The Fourth. *Valiant.* Yes, they told me of one Mr. *Fearing*, who was a Pilgrim, and how *he* found this way so Solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to been ſtarved therein; Yea, and also,

which I had almoſt forgot, that *Chriſtian* himſelf, about whom there has been such a Noise, after all his Ventures for a Celeſtial Crown, was certainly drowned in the black River, and never went foot further, how ever it was smuthered up.

Great-heart. *And did none of these things discourage you?*

Valiant. No. They seemed but as so many Nothings to me.

Great-heart. *How came that about?*

Valiant. Why, I ſtill believed what Mr. *Tell-true* had said, and that carried me beyond them all. *How he got over these Stumbling-Blocks.*

Great-heart. *Then this was your Victory, even your Faith.*

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves againſt me, and by believing am come to this Place.

Who would true Valour see,
Let him come hither;
One here will Conſtant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His firſt avow'd Intent,
To be a Pilgrim.
Who so beset him round,
With dismal Storys,
Do but themselves confound;
His ſtrength the more *is,*
No Lyon *can him fright,*
He'll with a Gyant *Fight,*
But he will have a right,
To be a Pilgrim.
Hobgoblin, *nor foul* Fiend,
Can daunt *his Spirit:*

He knows, he at the end,
Shall Life Inherit.
Then Fancies fly away,
He'll fear not what men say,
He'll labor Night and Day,
To be a Pilgrim.

1 *part, page* 133. By this time they were got to the *enchanted-Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here* and *there*, where was an *inchanted Arbor*, upon which, if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forrest therefore they went, both one with an other, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-Truth*, he came behind, being there a Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, should fall upon their Rere, and so do Mischief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheared up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Dispondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a Darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced for some time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of *Feet* and *Heart* were but tender. Yet

so it was, that, thorow the incouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wagg along.

The Way also was here very wearysom thorow Dirt and Slabbiness. Nor was there on *all* this Ground, so much as one *Inn* or *Victualling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoos in the Mire. While one crys out, I am down, and another, Ho, Where are you? and a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

An Arbor *on the Inchanting Ground.*

Then they came at an *Arbor*, warm, and promising much Refreshing to the Pilgrims; for it was finely wrought above-head, beautified with *Greens*, furnished with *Benches* and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the *Nature* of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called *The sloathfuls Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest, when weary.

The Name of the Arbor.

I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a

The way difficult to find.

place at which a man is apt to lose his Way. *Now*, tho when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a ſtand: But he had in his Pocket a Map of all ways leading to, or from the Celeſtial City; wherefore he ſtrook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been ſmuthered in the Mud, for juſt a little before them, and that at the end of the cleaneſt Way too, was a Pit, none knows how deep, full of nothing but Mud, there made on purpose to deſtroy the Pilgrims in.

The Guide has a Map of all ways leading to or from the City.

Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a *ſtand*, which is the way he muſt take.

God's Book.

They went on then in this *inchanted* Ground, till they came to where was an other *Arbor*, and it was built by the High-way-side. And in that *Arbor* there lay two men whose Names were *Heedless* and *Too-bold*. These two went thus far on Pilgrimage; but here being wearied with their Journey, they sat down to reſt themselves, and so fell faſt asleep. When the Pilgrims saw them, they ſtood ſtill and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on and leave them in their Sleep, or to ſtep to them and try to wake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely, to take heed that themselves did not sit down nor imbrace the offered Benefit of that *Arbor*.

An Arbor and two asleep therein.

The Pilgrims try to wake them.

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money;* At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children laughed.

Their Endeavour is fruitless. Prov. 23. 34, 35.

Then said *Christiana*, what is the meaning of this? The Guide said, *They talk in their Sleep.* If you strike them, beat them, or what ever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherencie* in their Words *now*, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischief on't, when *heedless* ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *inchanted* Ground is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more Advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journey's end? Therefore it is, I say, that the *inchanted* Ground is placed so nigh to the Land *Beulah*, and so neer the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that,

as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to ſtrike a Light, that they might go the reſt of their way by the help of the light of a Lanthorn. So he ſtrook a light, and they went by the help of that thorow the reſt of this way, tho the Darkness was very great.

The light of the Word. 2 Peter 1. 19.

The Children cry for weariness.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

Yet they were not off (by much) of the *inchanted* Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almoſt at the end of this Ground, they perceived that a little before them, was a *solemn* Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, *a Man upon his Knees*, with Hands and Eyes lift up, and speaking, as they thought, earneſtly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celeſtial City. Then Mr. *Great-heart* called after him, saying, So-ho, Friend, let us have your Company if you go, as I suppose you do, to the Celeſtial City. So the man ſtopped, and they came up to him. But so soon as Mr. *Honeſt* saw him, he said, I know this man. Then said Mr. *Valiant-for-truth*, Prethee, who is it? 'Tis one, said he, that comes from where-

abouts I dwelt, his Name is *Stand-fast*, he is certainly a right good Pilgrim. *The Story of* Standfast.

So they came up one to another and presently *Stand-fast* said to old *Honeſt*, Ho, Father *Honeſt*, are you there? Ai, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-faſt*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Standfaſt* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Stand-faſt*? Think, said old *Honeſt*, what should I think? I thought we had an honeſt Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone muſt bear it. That is true, said the other; But your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.* *Talk betwixt him and Mr.* Honest.

Valiant. Well, But Brother, I pray thee tell us what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercy laid Obligations upon thee, or how? *They found him at Prayer.*

Stand. Why we are as you see, upon the *inchanted Ground*, and as I was coming along, I was musing with my self of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been ſtopt, and been deſtroyed. I thought also of the manner of the Death, with which this place deſtroyeth Men. Those that die here, die of no violent Diſtemper; the Death which such die, is not grievous to them. For he that goeth away in a *Sleep*, begins that *What it was that fetched him upon his Knees.*

Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

Hon. *Then Mr.* Honeſt *Interrupting of him said, did you see the two Men asleep in the Arbor?*

Stand. Ai, Ai, I saw *Heedless*, and *Too-bold* there; and for ought I know, there they will ly till they Rot. But let me go on in my Tale? As I was thus Musing, as I said, there was one in very pleasant Attire, *but old*, that presented herself unto me, and offered me three things, to wit, her *Body*, her *Purse*, and her *Bed*. Now the Truth is, I was both aweary and sleepy, I am also as poor as a *Howlet*, and that, perhaps, the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, if I would be ruled by her, she would make me great and happy. For, said she, I am the Miſtriss of the World, and men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she ſtill followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and crys, I pray'd to him that had said, he would help. So juſt as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make ſtop of me in my Journey.

Prov. 10. 7.

Madam Buble, *or this vain World.*

Hon. *Without doubt her Designs were bad. But ſtay, now you talk of her, methinks I either have seen her, or have read some ſtory of her.*

Stand. Perhaps you have done both.

Hon. *Madam Buble! Is she not a tall comely Dame, something of a swarthy Complexion?*

Stand. Right, you hit it, she is juſt such an one.

Hon. *Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?*

Stand. You fall right upon it again, for these are her very Actions.

Hon. *Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Heart's delight?*

Stand. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

Great-heart. This Woman is a *Witch*, and it is by Virtue of her *Sorceries* that this Ground is *enchanted*; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in their Splendor, all those that are the Enemies of Pilgrims. Yea, This is she that has bought off many a man from a Pilgrim's Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now Commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; She will talk with any Man. She always laugheth poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Money in a Place, she will speak well of him, from House to House. She loveth Banqueting, and Feasting, mainly well; she is always at one full Table or another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good

The World.

James 4. 4.
1 John 2. 15.

comparable to hers. She promiseth to dwell with Children's Children, if they will but love and make much of her. She will cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to ly in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise to some Crowns, and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Stand. *O! said* Stand-fast, *What a Mercy is it that I did resist her; for whither might she a drawn me?*

Great-heart. Whither! Nay, none but God knows whither. But in general to be sure, she would a drawn thee *into many foolish and hurtful*
1 Tim. 6. 9. *Lusts, which drown men in Destruction and Perdition.*

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that persuaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the Godly Pilgrim's Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbor and Neighbor, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master *Stand-fast*, be as your Name is, and when you have done all *stand*.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length *they brake* out and Sang:

What Danger is the Pilgrim in,
How many are his Foes?

How many ways there are to Sin,
No living Mortal knows.
Some of the Ditch shy are, yet can
Lie tumbling on the Myre:
Some tho they shun the Frying-pan,
Do leap into the Fire.

After this I beheld, until they were come unto the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vinyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things. *1 part, pages 152, 153.*

But a little while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And an other would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims upon the Road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water

Death bitter to the Flesh, but sweet to the Soul.

of the River, over which they were to go, they thought that tasted a little Bitterish to the Palat, but it proved sweeter when 'twas down.

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the *River* to some had had its *flowings*, and what *ebbings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

Death has its Ebbings and Flowings like the Tide.

In this place, the Children of the Town would go into the King's Gardens and gather Nosegaies for the Pilgrims, and bring them to them with much Affection. Here also grew *Camphire*, with *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrrhe*, and *Aloes*, with all *chief* Spices. With these the Pilgrims' Chambers were perfumed, while they stayed here; and with these were their Bodys anointed to prepare them to go over the *River* when the time appointed was come.

A Messenger of Death sent to Christiana.

Now, while they lay here, and waited for the good Hour; there was a Noyse in the Town, that there was a *Post* come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; The Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.*

His Message.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, *An Arrow with a*

Point sharpened with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

How welcome is Death to them that have nothing to do but to dye.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post came for him. Then she bid that he should give Advice how all things should be prepared for her Journey.

Her Speech to her Guide.

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the River-side.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To her Children.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, You have in all places shewed your self true-hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons' Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Stand-fast* a Ring.

To Mr. Valiant.

To Mr. Stand-fast.

Then she called for old Mr. *Honest*, and said of him, Behold an Israelite indeed, in whom is

To Old Honest.

no Guile. Then said *he*, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

To Mr. Ready-to-halt.

Then came in that good Man Mr. *Ready-to-halt* to see her. So she said to him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

To Despondencie *and his Daughter.*

After him, came in Mr. *Despondencie*, and his Daughter *Much-a-fraid*. To whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Gyant *Dispair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with Safety hither. Be ye watchful, and cast away Fear; be sober and hope to the End.

To Feeble-mind.

Then she said to Mr. *Feeble-mind*, Thou was delivered from the Mouth of Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault with Blushing.

Her last Day, and manner of Departure.

Now the day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City-Gate. So she came forth and entered the *River*, with a *Beck'n* of Fare well, to those that followed her to the

River side. The last word she was heard to say here, was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Great-heart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In process of time there came a *Post* to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey. Ready-to-halt *Summoned.*

Then he also gave him a Token that he was a true Messenger, saying, *I have broken thy golden Bowl*, and loosed *thy silver Cord.* Eccl. 12. 6.

After this, Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his *Will.* And because he had nothing to bequeath to them that should Survive him, but his *Crutches*, and his good *Wishes*, therefore thus he said. *These Crutches, I bequeath to my Son that shall tread in my Steps; with an hundred warm Wishes that he may prove better than I have done.* *Promises His Will.*

Then he thanked Mr. *Great-heart* for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the

brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The
His last Words. last Words he was heard to say, was, *Welcome Life.* So he went his Way.

Feeble-mind *Summoned.* After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying, I am come to tell thee that thy Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my
Eccl. 12. 3. Message. *Those that look out at the Windows shall be darkned.*

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what
He Makes no Will. purpose should I make a Will? As for my *feeble Mind*, that I will leave behind me, for that I have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore when I am gon, I desire, that you, Mr. *Valiant*, would bury it in a dunghil. This done and the Day being come, in which he was to depart; he entered the *River* as the rest.
His last words. His last Words were, *Hold out Faith and Patience.* So he went over to the other Side.

Mr. Dispondencie's *Summons.* When Days, had many of them passed away: Mr. *Dispondencie* was sent for. For a *Post* was come and brought this Message to him. *Trembling Man, These are to summon thee to be ready with thy King, by the next Lord's Day, to shout for Joy for thy Deliverance from all thy Doubtings.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him

The Grasshopper to be a Burthen unto him. Now Mr. *Dispondencie's* Daughter whose Name was *Much-a-fraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Dispondencie* said to his Friends; Myself, and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My will and my Daughters is, That our *Disponds*, and slavish Fears, be by no man ever received, from the day of our *Departure*, for ever; For I know that after my Death they will offer themselves to others. For, to be plain with you, they are Ghosts, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

Eccl. 12. 5.
His Daughter goes too.
His Will.

When the time was come for them to depart, they went to the Brink of the *River*. The last Words of Mr. *Dispondencie*, were, *Farewel Night, Welcome Day.* His Daughter went thorow the River singing, but none could understand what she said.

His last Words.

Then it came to pass, a while after, that there was a *Post* in the Town that enquired for Mr. *Honest*. So he came to his House where he was, and delivered to his Hand these Lines. *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Father's House.* And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* Then *Mr. Honest* called for his Friends, and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the *River*.

Mr. Honest *Summoned.*
Eccl. 12. 4.
He makes no Will.

Now the *River* at that time overflowed the Banks in some places. But *Mr. Honeſt* in his Life time had spoken to one *Good-conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The laſt Words of Mr. *Honeſt* were, *Grace Reigns*. So he left the World.

Good-conscience *helps Mr.* Honest *over the River.*

After this, it was noised abroad that Mr. *Valiant-for-truth* was taken with a Summons, by the same *Poſt* as the other; and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain*. When he underſtood it, he called for his Friends, and told them of it. Then said he, I am going to my Father's, and tho with great Difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skill*, to him that can get it. My *Marks* and *Scarrs* I carry with me, to be a Witness for me, that I have fought his Battels, who now will be my Rewarder. When the Day that he muſt go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave, where is thy Victory?* So he passed over, and all the Trumpets sounded for him on the other side.

Mr. Valiant *Summoned.*

Eccl. 12. 6.

His Will.

His last words.

Then there came forth a Summons for Mr. *Stand-faſt*, (This Mr. *Stand-faſt*, was he that the reſt of the Pilgrims found upon his Knees in the *inchanted* Ground.) For the *Poſt* brought it him open in his Hands. The Contents whereof were, *That he muſt prepare for a Change of Life, for his Maſter was not willing that he should be so far from him any longer*. At this Mr. *Stand-faſt* was put into a Muse; Nay, said the

Mr. Stand-fast *is Summoned.*

Messenger, you need not doubt of the Truth of my Message; for here is a Token of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him Mr. *Great-heart*, who was their Guide, and said unto him, Sir, Altho it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children. Let me entreat you, at your Return, (for I know that you will go, and return to your Master's House, in hopes that you may yet be a Conductor to more of the Holy Pilgrims,) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *Christian* and *Christiana* his Wife, and how *She* and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be Praiers, and Tears for them; of which it will suffice, if thou acquaint them, if peradventure they may prevail. When *Mr. Stand-fast* had thus set things in order, and the time being come for him to hast him away; he also went down to the River. Now there was a great Calm at that time in the River, wherefore Mr. *Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said,

Eccl. 12. 6.

He calls for Mr. Great-heart.

His Speech to him.

His Errand to his Family.

This River has been a Terror to many, yea the thoughts of it also have often frighted me. But now methinks I stand easie, my Foot is fixed upon that, upon which the Feet of the

His last words. Joshua 3. 17.

Priests that bare the Ark of the Covenant, stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate Bitter, and to the Stomack cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the *end* of my Journey, my *toilesom* Days are ended. I am going now to see *that* Head that was Crowned with Thorns, and *that* Face that was spit upon, for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shooe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civit-Box*, yea, sweeter than all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired then they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities: Yea, my steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his *strong-men* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But Glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christian's* children, the four Boys that *Christiana* brought with her, with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader *Adieu*.

FINIS

LONDON: CHARLES WHITTINGHAM AND GRIGGS (PRINTERS), LTD.
CHISWICK PRESS, TOOKS COURT, CHANCERY LANE.